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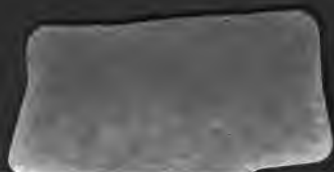
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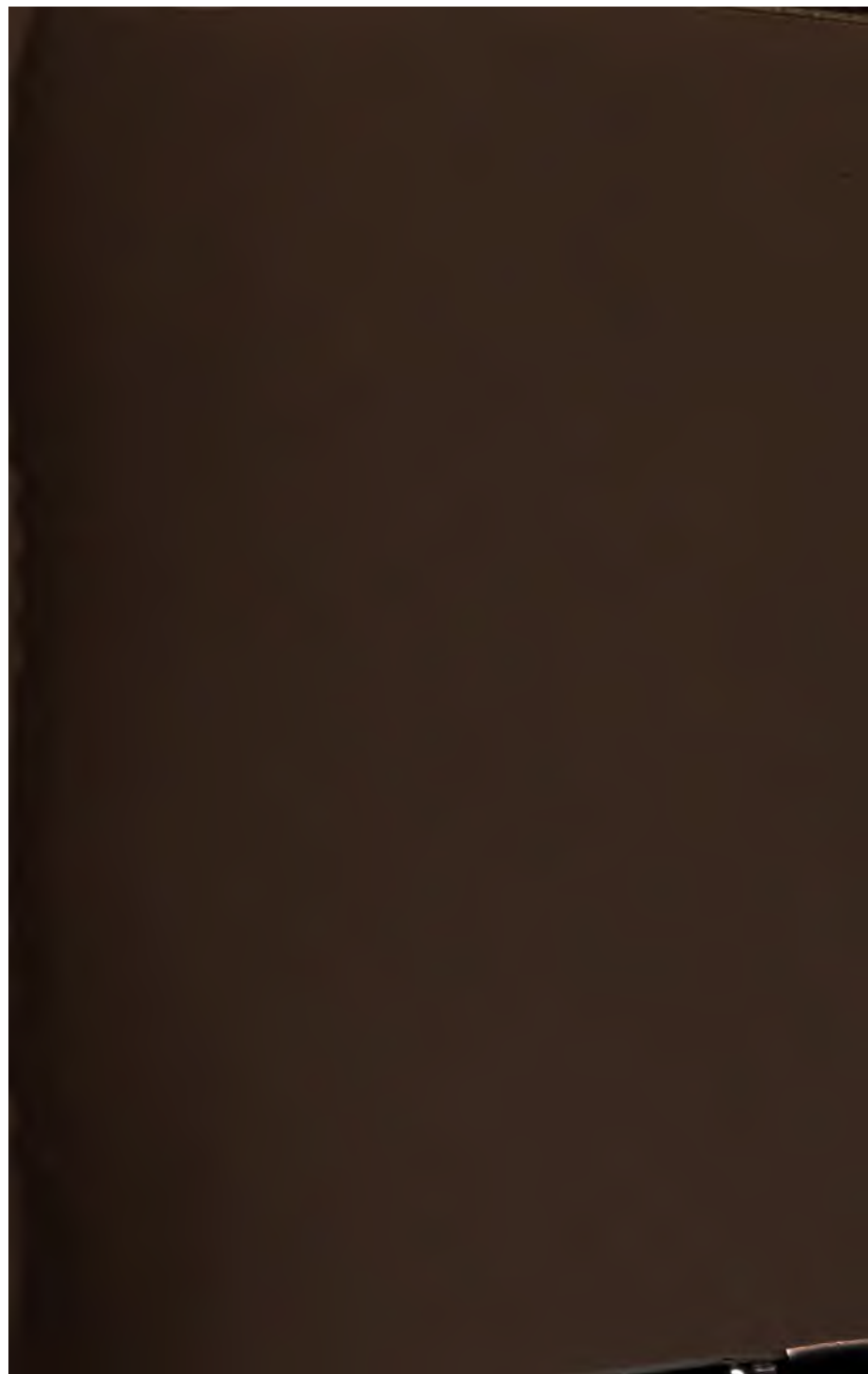
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**THE**

**REVEREND JOHN CLOWES, M.A.**

LONDON : PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET

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THE LIFE AND CORRESPONDENCE  
OF THE  
REVEREND JOHN CLOWES, M.A.

RECTOR FOR SIXTY-TWO YEARS OF ST. JOHN'S CHURCH,  
MANCHESTER, AND FORMERLY FELLOW OF  
TRINITY COLLEGE, CAMBRIDGE.

---

'Holy, apostolic—the most saint-like of all human beings I have  
known through life.'—DE QUINCEY.

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EDITED  
FROM MATERIALS COLLECTED BY THE LATE GEORGE HARRISON, ESQ.  
WITH THE ADDITION OF OTHER DOCUMENTS AND INFORMATION  
BY  
THEODORE COMPTON.



LONDON:  
LONGMANS, GREEN, AND CO.  
1874.

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210. k. 265.





TO THE  
REVEREND AUGUSTUS CLISSOLD, M.A.

FORMERLY OF EXETER COLLEGE. OXFORD,

AUTHOR OF NUMEROUS WORKS IN SUPPORT OF THE DOCTRINES  
OF THE TRUE CHRISTIAN RELIGION AS TAUGHT  
BY THE REVEREND JOHN CLOWES,

*THIS WORK IS GRATEFULLY INSCRIBED*

BY HIS OBLIGED FRIEND

*THE EDITOR.*

WINScombe, SOMERSETSHIRE :

*August 17, 1874.*



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## EDITOR'S PREFACE.

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THE MANUSCRIPT forming the basis of the following Biography was written by Mr. Harrison within a few years of Mr. Clowes's death. He read portions of it to me in 1838, at the same time stating his wish that some one with more turn for biography than he considered he possessed, would take the work in hand, and make a picture from his sketch. No one having offered to do so, I have attempted to comply with the wish of several friends, who think the time has come when the life and sentiments of John Clowes will meet with candid and thoughtful consideration.

Regarding Mr. Harrison's MS. rather as materials than a finished work, I have felt free to re-arrange and re-write the whole, with the exception of the personal recollections, contained chiefly in the ninth and fifteenth chapters.

The reader will also bear in mind, that any passages elsewhere, as at pages 2 and 39, implying a personal intercourse with Mr. Clowes, must be attributed to Mr. Harrison; the Editor not having enjoyed that privilege. Much new matter has been embodied from Mr. Clowes's

unpublished letters and manuscripts, and from other sources ; and I have to express my grateful acknowledgments to Mr. J. R. Boyle, of Bacup, for much valuable assistance and the perusal of many original documents in his possession.

## AUTHOR'S PREFACE.

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HAVING repeatedly requested the friends of the late Mr. Clowes to commit to writing all they could recollect of him, and finding one after another following him to an eternal world without having left any such recollections behind, I felt it the more incumbent upon me to set down what came under my own observation respecting this most interesting character during his latter years; as well as what I had gathered from himself and his personal acquaintances from an earlier period. Since I began to write, however, I have been favoured with several valuable collections of letters, and notes of his conversations. I have also included the substance of the short Memoir already published, having heard it from Mr. Clowes's own mouth.

*MS. written at Highgate  
about 1835-7.*



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THE LIFE  
OF THE  
REV. JOHN CLOWES.

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CHAPTER I.

EARLY LIFE AND EDUCATION.

1743—1769.

J JOHN CLOWES<sup>1</sup> was born at Manchester, October 31, 1743. He was the second son of Mr. Joseph Clowes, a provincial barrister, and associate of John Byrom, the author of *The Nimmers*, and other clever pieces of poetry, including the well-known pastoral, first published in Addison's 'Spectator,'<sup>2</sup>

My time, O ye Muses, was happily spent  
When Phœbe went with me wherever I went.

His mother, whose maiden name was Edwards, was the daughter of the rector of Llanbedar, in North Wales, a pious and learned man, whose virtues were transmitted to his daughter. She was assiduous in bringing up her children in the habit of private devotion, as well as in

<sup>1</sup> Pronounced *Clooz*.

<sup>2</sup> No. 603. Byrom was also the author of the papers on 'Dreaming,' 'Spectator,' Nos. 586 and 593, as well as of the Christmas Carol, 'Christians, awake, salute the happy morn.'

the regular attendance of public worship ; but this excellent parent died when her son John was only seven years old. His father, however, was also a religious man, and not only attended church regularly with his family, but was in the habit of assembling them every Sunday evening to hear a sermon, and join in private devotion. This practice, which, if injudiciously enforced, and made a merely formal task, may too often defeat its own intention, was in the present instance eminently successful, inso-much that John Clowes records in his autobiography, that ‘impressions of the deepest nature were then made on his juvenile mind,’ and he was ever afterwards led ‘to adore that Divine mercy which was pleased, at so early a period, to manifest its divine operations by exciting so lively a sense of the being, the kingdom, the providence, the love, and the omnipotence of the Father of the universe.’

The piety of the parents seems to have been free from asceticism ; and that of the child, while it led him to pray for his Heavenly Father’s help and protection night and morning, and on all special occasions, did not prevent or cramp the enjoyments natural to healthy childhood. Those who knew Mr. Clowes only in his declining years, and were charmed with the innocent playfulness which characterised him to the last, can well believe that he was a lively and affectionate child. I have heard him speak with rapture of his delight, when a little boy, in helping his elder brother to draw their little sister in a child’s chaise into the middle of a meadow, where they left her, while they scoured the fields in search of wild flowers, and what shouts of joy broke out at every handful they threw into her lap.

The father appears to have been a man of methodical habits, and firm in requiring obedience from his children. Mr. Clowes used to relate with much animation how he and his brother, having made an engagement with a

schoolfellow to spend a half-holiday in a country ramble, were seated at the dinner-table meditating on the best way of making the most of their anticipated pleasure, when their father broke silence with, 'Now, my boys, I have some employment for you after dinner.' 'At this,' said Mr. Clowes, 'our countenances, all sunshine before, instantly sank, and when he added, "I want you to weed the asparagus beds," we were in despair, for we knew this would take up the whole afternoon; so farewell to our ramble. However, there was no help for it; obedience was the order of my father's house; we had nothing to do but betake ourselves to the garden in what plight we could. We had not been long at work, when oh! the delight of doing my father's commands was not to be told! From that time I knew what the joy of obedience was.' 'Ah, Sir!' he continued, raising his hand and fine countenance towards heaven; 'from practising that lesson I learnt too the infinitely greater happiness of endeavouring to do the will of my Heavenly Father.'

After remaining at the Salford Grammar School till he had gained what was thought a competent knowledge of Latin and Greek, he was sent to Cambridge in the year 1761, and admitted a pensioner of Trinity College. Previously to his departure, his father's old friend Byrom, a member of the same college, called to give him his blessing. They never met again.

Accustomed both at home and at school to religious instruction, Mr. Clowes feelingly lamented the want in the University of suitable means for keeping alive the wholesome impressions thus made; which were in great danger of being effaced by the engrossing pursuit of academical studies and distinction. He always kept up his habits of temperance and regularity, as essential to his advancement in the world, which at that time obtained a greater hold on his affections than at any other part of

his life. He made a rule never to drink more than two glasses of wine in the day, and was always punctual in the attendances enjoined by the college.

His most intimate college friend was Mr. Graham, afterwards a Judge in the Court of Exchequer, and both being distinguished for length and suppleness of limb, they became noted for their feats of activity. Many years afterwards, Mr. Clowes, on revisiting Cambridge, pointed out an extraordinary leap of his in the great court of Trinity College.

John Law, Bishop of Elphin, and Allott, Dean of Raphoe, then undergraduates of the same standing, were also amongst his friends. After Mr. Clowes had become noted among his clerical brethren for his sentiments on the subject of the Trinity, he renewed his intercourse with Law, then a bishop and suspected of scepticism. The bishop said to him, 'Clowes, I would give all I possess to believe in the divinity of Christ, as you do.'

Always a steady character, Mr. Clowes, when grown old, amused his friends by the description he gave of his college life. 'I was a gay young man,' he said, 'and thought there would be no heaven for me without skating and running.' Neither these amusements, nor the charms of society, nor even the struggle for University honours, ever extinguished religious feeling, or made his ear deaf to the voice of that inward monitor whose guidance it was the glory of his life to acknowledge. There were moments, he said, when he was made sensible that the love of science prevailed in his mind over the love of fame, and that the delights of friendship were far sweeter than the credit of great connections. At these moments he had the sense to reflect that both the affection for science and the genuine delights of friendship are imparted from above; and one day in particular he was so powerfully struck with this sentiment, that he was compelled to

fall down on his knees before the Father of Mercies in devout adoration of His divine bounty; first, in having communicated to His children the love of knowledge, and in opening to their view that new world of wonders which knowledge discovers; and, secondly, in having inspired the delights of disinterested friendship, which appeared to him at that time the purest and highest joys which the human mind is capable of tasting. He could never forget the impression made on this occasion, when he was acknowledging with gratitude the effects of the love of knowledge, and contemplating that new world of scientific wonders which seemed to him so glorious and enchanting. ‘Thou doest well,’ said an internal dictate, ‘to wonder and adore; but wait patiently, and *thou shalt see greater things than these.*’ What these *greater things* were was not made known to him till he began, several years afterwards, to apply his mind more earnestly to the contemplation and pursuit of religious knowledge; at which time the dictate was brought forcibly to his recollection.

While Clowes was an undergraduate at Cambridge, the University was visited by the Earl of Sandwich, a member of the Government, who was invited to dine with the Master and Fellows in the hall of Trinity College. To render due honour to a nobleman who stood high in the King’s favour, the undergraduates were required, by notification in hall the previous day, to be present at the dinner, without exception. After leaving hall, Graham, Clowes, and one or two others, met and discussed the notification just given, and were unanimous in reprobating the insult put upon the college by inviting a man of notorious immorality. They at once wrote anonymous notes to the undergraduates: ‘Do not appear in hall to-morrow, if you regard your own character,’ ‘As you are a man of spirit, absent yourself from hall to-morrow.’

Before morning one of these notes was thrust under the door or into the letter-box of every undergraduate in the college. So completely did the sentiment accord with the prevailing opinion, that at the dinner hour not a single undergraduate was seen in hall. An act of insubordination so marked could not but rouse the indignation of the authorities. Threats of expulsion flew in all directions; intimidation was practised on the weaker minds; Watson, then tutor, afterwards Bishop of Llandaff, was outrageous: all in vain. At last a summons came to Clowes and Graham, requiring their attendance on the tutor. Now, thought they, we are discovered. But instead of expelling them, as they expected, the tutor told them he had sent for the two most orderly men in the college, to compose the difference between the undergraduates and the Master and Fellows. Some apology must be made, and he requested them to prepare what was proper. A formal submission for the mutineers was then patched up, and the Master and Fellows, rather than prolong a dispute not likely to yield them either victory or credit, were therewith content. Years afterwards, when the Bishop resided at Calgarth Park, on the banks of Windermere, Mr. Clowes, then advanced in years, paid him a visit, and was reminded of the occurrence. 'Did you ever hear,' said Mr. Clowes, 'who were the authors of the plot?' 'No,' said the Bishop, 'I never could find them out.' 'Then,' rejoined Mr. Clowes, 'I will tell you. They were Sir Robert Graham and myself.' 'Who,' said the Bishop, 'were the very last men I should have suspected.'

Having kept the stated number of terms, Mr. Clowes took his degree of Bachelor of Arts in January 1766, being eighth wrangler on the tripos of that year: a proof of his mathematical attainments, while his classical scholarship was recognised by his subsequent election to a fellow-

ship of Trinity College. From this period he commenced a new career, as private tutor or 'coach' to undergraduates, and determined to devote himself to the labours of his fresh occupation. He had also advantageous and flattering offers from another college, which appeared to open a way to the highest dignities in the University and the Church. 'But how fallacious,' he observes, 'are all human prospects, and in many cases, how contrary to Divine purposes. The providence of the Almighty had other designs in view, and the time had now arrived when those designs were to be developed and accomplished. Little, however, did I conceive, or perhaps at that period was capable of conceiving in what manner my own will was to be bent in conformity to the Divine will, and what a process of bitter suffering was necessary for this end. I thought indeed, that I was then serving God acceptably, and comparing myself with others, I fancied that I stood rather high in the scale of the Divine favour. But I was soon to be convinced of the error of my own calculations, by the views which were to be opened in my mind, both of the imperfection, or rather defilement, of my chief motives of conduct, and also of the purity of the law of life which is to lead man to the regions of bliss.'

He had passed about three years as a tutor, gaining during that time two prizes for Latin essays, offered by the members of Parliament for the University, when he was seized with an illness so alarming as to stop 'the career of his worldly purposes, overturn all his projects of human greatness, lay him low in the dust of contrition and self-abasement, and thus prepare his mind to receive those lessons of heavenly wisdom and life, which the Almighty is ever desirous to impart to all His creatures, but which He cannot impart safely and to advantage, until His creatures are taught the want of them by a feeling sense of their own natural blindness and corruption.'



Prostrate in mind and body, he asked himself what he had gained by his pursuit of science and distinction? The ruin of health and capacity for this world's enjoyments; and what capacity for future bliss? In this state of distress, he was one evening invited to a supper party, and arriving at his friend's room before the rest of the company, he took up a book, and glancing over its pages, his eye was attracted by the word *Eternity*. 'It is impossible,' he says, 'to describe, or for anyone else to conceive, the effect produced by this single word. In a moment it called all his former sins to remembrance, passed sentence upon them, rent the veil of separation between him and the eternal world, and seemed to place him in the immediate presence, and under the scrutinizing inspection of the Father of the universe.' He had often read that word before, without being moved by it; but, he continues, 'it was the Divine power and Spirit of the Most High, which operated at that time in and by that word.' And he recorded the circumstance 'as a convincing proof, amongst many others, that man is the continual subject of such Divine operation, and that though by his thoughtlessness and impenitence he may frustrate its blessed purposes and be hardened against its salutary reproofs; yet, whensoever his heart is in a due state of preparation, he is then made sensible that he is not left alone, but that all the host of heaven, under the influence and direction of their God, are His ministering spirits, to convince him of his sins, to soften and subdue his obduracy, to excite repentance, and thus to open the gates of everlasting life and salvation.'

Too much affected to remain in company, he made an excuse for leaving it early, and passed the night in a state of great mental agitation, 'between the dread of eternal death, and the bright prospect presented of endless bliss,

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through repentance and sincere conversion to the Father of Mercies.'

Gradually his mind was settled and established in 'a full conviction of the comparative vanity of all earthly gain and glory, and at the same time of the substantial reality of those invisible and eternal goods announced in the Gospel. He was struck with astonishment at the reflection that this conviction had not met him sooner, and that he had so long acted under the delusion of contrary persuasions. Yet he felt thankful to the Almighty, that though called to work in His vineyard at so late an hour, it was not yet too late to work effectually.'

## CHAPTER II.

## ENTRANCE ON THE MINISTRY, AND FIRST ACQUAINTANCE WITH SWEDENBORG'S WRITINGS.

1769—1780.

FROM this period the life of the ambitious student was laid down, and that of the religious disciple taken up. He determined to dedicate the remainder of his life, which he then expected would be but short, to the more immediate service of his Maker, in following the sacred profession for which he had been ordained more than two years before by Dr. Terrick, Bishop of London.

The incumbency of the new parish church of St. John in Manchester, had been offered to Clowes by its founder, Mr. Edward Byrom, and declined, as quite unequal to his expectations. Contrary to all probability, on the completion of the church, about a year after the first offer had been rejected, the living was again tendered to his acceptance. 'It was tendered, too,' says the autobiography, 'at a time when affliction had broken my heart, and laid me low in the dust of humiliation and repentance before my God; and when the kingdom of sin and folly having been thus weakened, I saw things with new eyes, and made my calculations accordingly. I was now, therefore, led to accept what I had before in haughtiness refused, and to accept it with thankfulness, as a boon of Providence intended for the improvement and security of my eternal

good. How unsearchable are the counsels of the Almighty, and His ways past finding out !’

At the ceremony of induction to the living, as soon as the new rector had locked the church-door on the inside, instead of proceeding immediately to toll himself in, he walked to the altar, there threw himself on his knees, and fervently implored the Divine aid to render his future labours blest to the flock committed to his charge. Having risen from his knees, he completed the remainder of the ceremony ; and, upon unlocking the door, was congratulated by his friends in waiting on the length of time he was to be their pastor. Inquiring what they meant, he was informed that he had tolled the bell fifty times, which was a sign that he was to hold the living fifty years. ‘ Ha ! ’ said he, ‘ fifty weeks will be more likely, with my present health ! ’ His anticipation was wonderfully falsified, and their test proved unequal to the truth. He remained rector of St. John’s for nearly sixty-two years. His fitness, or unfitness, in his own estimation, for the situation he was thus called to occupy, may be best stated in the words of his autobiography :—

‘ Perhaps no Christian minister ever entered upon the sacred duties of his calling under circumstances more singular, and, in some respects, more apparently unpropitious, than the author, when he took leave of the University, and commenced his ministerial labours at his church in Manchester. His theological researches had been very limited, and his religious views were accordingly very imperfect. He had, indeed, read the Thirty-nine Articles, which form the code of doctrine peculiar to the Established Church, and he had perused some of the more distinguished authors who endeavour to explain and confirm that code of doctrine. But this was all: he had no clear and distinct views of the eternal truth in his own mind, and his ideas on the subject were rather those

of others than his own. He believed, indeed, in the Sacred Scriptures; at least he fancied he believed in them, because, from childhood, he had been taught to acknowledge their divine authority, as inspired of God; but he discerned nothing of their own internal evidence, and still less of that deep and instructive wisdom which he afterwards discovered to be concealed as a hidden treasure in the sacred volume. Thus, in beginning to teach others, he soon found that he wanted a teacher himself; and he has since been exceedingly shocked to think that he should ever have had the presumption under such disqualifications to ascend the pulpit.'

Conscious of his want of knowledge as a doctrinal expositor, but deeply impressed with 'the tremendous effects of sin' on the one hand, and 'the peaceable fruits of righteousness' on the other, his discourses from the pulpit were addressed to 'the wills and affections of his congregation' rather than to their intellectual powers; 'because he felt more anxious to convert them to God, and make them sensible of His love, than to build them up in any particular form of speculative doctrine and opinion. If his congregation, then, were not enlightened by his preaching with the bright light of the eternal truth, they were at least warned against sin, and encouraged to depart out of the land of spiritual Egypt and the house of bondage, to seek an asylum of peace, of innocence, and of protection in the heavenly Canaan of the love of God and the kingdom of his righteousness.'

His first sermon was preached, August 20, 1769, on the text, St. John x. 14, *I know my sheep, and am known of mine*, and commenced thus:—

'May the humble, inexperienced disciple without offence make use of his Divine Master's words? If so, how can I better open my sacred commission, so freely and generously, and without any asking of mine, com-

mitted to my charge, than by the affecting topics which this important Scripture plainly recommends to our consideration? We are here assembled before God in the church of whose dedication you have been so lately witnesses: a church magnificently built and properly adorned with a decency and propriety every way suited to the majesty of Him who hath graciously promised to dwell therein. We cannot but take pleasure in beholding a congregation of Christian people met together—many of whom have long been in some measure destitute of the great privileges of Christian communion, and too sadly deprived of the many advantages of assembling themselves together, to render thanks for the great benefits they have received at God's hand, &c.'

He then assures his flock of his earnest desire to do his duty diligently, and exhorts them to do theirs. 'You are to consider that the good fruits and success of my attendance here will depend upon yourselves; and that I must be indebted to you for the most important advantages which I can expect from it. Your minister cannot hope to acquaint himself with you, unless you are equally disposed to know him, and embrace every opportunity of meeting him in this house.'

In the afternoon he preached again on the same text, and gave a remarkable earnest of the faithfulness which thus, from the very beginning, characterised his ministry. 'Remember,' he said, 'that it is the business of a minister (and a noble one it is, if God should bless him with success) to teach you the knowledge of yourselves, to lay open to your view the corruptions of your own hearts, and those iniquities of life which are possibly concealed even from yourselves. The more a minister does this with the modesty and meekness of the Gospel, the more he merits your esteem, the greater proof he gives of his sincerity in the service of his Master and of his real friendship and

love for you. Remember, too, that those instructions may be sometimes the most unpopular, and give the least pleasure to the hearers, which, however, are the most useful and the most profitable for their instruction. St. Paul, it should appear, had made himself unpopular among the Christians at Galatia because he had given them a faithful representation of the Gospel. "Am I, therefore," says he, "become your enemy because I tell you the truth?"

He then speaks of the duty of the minister to practise what he preaches, and to instruct and influence his flock by a holy life and conversation. 'This is the character by which above all your minister wishes to be known unto you, and that you may be known unto him. Without this, though your minister preach with the tongues of men and of angels, he is become but as sounding brass or a tinkling cymbal—without this, too, though *ye* attend constantly the instructions of the Gospel, though your whole time should be spent in one continued revolution of repeated prayers and preaching, *ye* are nothing. If you do not apply the doctrines you hear to the purposes of true holiness and a good life—if your practice is not improved by your knowledge, and your works do not keep pace with your faith—if, in fine, *ye* do not grow better Christians, better citizens, better parents and children by your attendance on the public worship in this place, *ye* make the word of God of none effect—it profiteth you nothing.'

Such was the practical nature of the young rector's preaching. 'But,' says the autobiography, 'the time was fast approaching when the author's understanding was to be better informed.' He was one morning arranging the books in his father's library when his eye caught the title of a book, Law's 'Christian Perfection.'<sup>1</sup> So great

<sup>1</sup> William Law, born 1686, died 1761, was the chief of English mystics. His '*Serious Call to a Devout and Holy Life*' first set Dr. Samuel Johnson

was his desire to read this book, that he found the difficulty of reading, which had troubled him for a whole year, had passed away, and in a few days he had read every page of the 'Christian Perfection.' He was deeply impressed with the piety and enlightened views of the writer, and particularly with his insisting on the necessity of a purification of heart as a necessary preparation for the reception of Divine blessings. 'Hitherto he had regarded Christianity not so much as a *life*, but as a *law*; not so much as tending to communicate to man Divine power from above for his inward purification and regeneration, but only as supplying him with a *new creed*, and bringing him acquainted with *new precepts*. But he was now enlightened to see clearly that the grand design of the Gospel is to make man a *new creature*, by supplying him with a renovating spirit from above; by opening a continual intercourse of communication between him and heaven; by teaching him the necessity of the great duties of repentance and self-denial, in order to become a subject of that intercourse; and, finally, by making him a child of God, through a gradual process of regeneration, or a new birth of the divine spirit and life of the Most High.'

The writings of Law led to the perusal of other *mystical* authors, including Fénelon, Madame Guion, Peter Poiret, John Engelbrecht, Hiel, Thomas à Kempis, Jacob Behmen, Rusbrochius, Taulerus, Dr. Henry More, Bishop Patrick, Bishop Hall, Dr. Cudworth, Peter Sterry, Norris Smith, Bromley, Jane Lead, and others. In all these writers he found much to admire and love, especially in their insisting on humility, self-renunciation, and holiness of life; and he always considered that their

'thinking in earnest of religion.' Amongst his other works were 'The Spirit of Prayer,' 'The Spirit of Love,' and 'The Way to Divine Knowledge.' Perhaps the most readable is 'A Collection of Letters on the Most Interesting and Important Subjects.' See Mr. Christopher Walton's 'Notes and Materials for an Adequate Biography of William Law.' 1854.



writings had, at least in his own case, served, like the preaching of John the Baptist, to prepare the way for a clearer unfolding of Divine Truth. Enlightened afterwards by that clearer truth, he saw the errors of the *mystics*, and especially in their view of the Trinity as consisting of fire, light, and spirit, apart from the Divine manhood of Jesus Christ, in whom alone the Trinity of love, wisdom, and power exists. He also rejected Law's preference for a contemplative and single life over an active and married one, and considered his ideas of Christian duties gave religion 'a frightful and forbidding aspect, and rendered her wisdom impracticable by the generality of Christians.' Mr. Clowes used afterwards to say that the mystic writers had been useful to him in exciting holy aspirations, but 'they never told him what to do with his *hands and feet*.'

In the spring of 1773, Mr. Clowes was introduced to a gentleman at Liverpool, who, possessed of an ample fortune and leisure, devoted much of his time to the study of theology. He had an extensive library, and read much; but, says Mr. Clowes, 'his theology was not that dry and barren science of mere speculation, which reaches no further than the intellect: it was the theology of the heart, deeply affected with the things of God, thoroughly sensible of its own wants and weaknesses, and studious only to gain the victory over sin, that it might be restored to the order of heaven, and regain a lively conjunction with its God.' Mr. Houghton had for a few years past been 'an affectionate reader of the theological writings of Swedenborg, in the original Latin, having been introduced to the knowledge of them by the translation of the "Treatise on Influx," which he first met with at Bath. He was also in the habit of corresponding with the Rev. T. Hartley, Rector of Winwick, in Northamptonshire, the venerable translator of the treatise.'

The Rev. John Wesley, when he visited Liverpool, frequently stayed with Mr. Houghton, who related to Mr. Clowes that when Wesley was with him shortly after the death of Swedenborg, he declared in the most solemn manner, that we might burn all the old books of theology, for God had sent a teacher from heaven, and in the writings of Swedenborg we might learn all that is necessary for us to know.<sup>1</sup>

Mr. Clowes was so much impressed with Mr. Houghton’s piety and earnestness that he readily accepted his recommendation to read Swedenborg’s ‘Vera Christiana Religio.’ The book was ordered from London, but on its arrival, about ten days afterwards, all inclination to read it was gone. It proved to be a large work, treating principally of points of doctrine, requiring a patient exercise of the powers of intellect to comprehend them. ‘I am satisfied,’ said he, ‘with my present spiritual attainments, and with the heaven of innocence, purity, and peace with God to which they have introduced me: what need have I then to trouble or concern myself about speculative investigations, which cannot add either to my sanctity or bliss?’

The ‘Vera Christiana Religio,’ therefore, lay on the shelf all the summer, neglected and almost forgotten. How it came to be read shall be related in the words of the Autobiography.

‘In the month of October, immediately succeeding the spring when the “True Christian Religion” was recommended to him by his friend at Liverpool, the author went, according to annual custom, to visit an old college pupil of his, the Right Honourable John Smyth, of Heath, in the county of York. On the evening before he set out he opened the long-neglected volume, not with

<sup>1</sup> Letter from Clowes to Noble, January 19, 1826.

a view to read it, but merely to get a better idea of the general nature of its contents, when, in turning over the pages, he happened to cast his eye upon the term *Divinum Humanum*. The term appeared new and strange, but still it did not affect his mind in a manner to produce any lasting impression, and accordingly on shutting up the book it seemed to be forgotten and gone. Probably, too, it would never again have been recalled to his remembrance, had it not been for the following memorable circumstance:

‘On awaking early one morning, not many days after his arrival at his friend’s house, his mind was suddenly and powerfully drawn into a state of inward recollection, attended with an inexpressible calm and composure, into which was instilled a tranquillity of peace and heavenly joy, such as he had never before experienced. Whilst he lay musing on this strange, and to him most delightful harmony in the interiors of his mind, instantly there was made manifest, in the same recesses of his spirit, what he can call by no other name than a *divine glory*, surpassing all description, and exciting the most profound adoration. But what seemed to him the most singular circumstance on this occasion was, that he was strongly impressed at the time by a kind of internal dictate that *the glory* was in close connection with the *Divinum Humanum*, or *Divine Humanity*, and proceeded from it as from its proper divine source.

‘The *glory* continued during a full hour, allowing the author sufficient time both to view and analyse it. Sometimes he closed his bodily eyes, and then opened them again, but the *glory* remained the same. It is well, however, to be understood, that there was no appearance presented of any visible form, but only a strong persuasion that *the glory* proceeded from a visible form, and that this form was no other than the *Divine Humanity* of

*Jesus Christ.* When *the glory* disappeared, as it did by degrees, the author quitted his bed, but the recollection of what had happened attended him during the whole of the day, whether he was in company or alone; and what is still more remarkable, the next morning, on his first awaking, *the glory* was again manifested, but, if possible, with increased splendour. Now, too, a singular effect was produced by it on the author's mind, convincing him of the spiritual and providential origin of what he had seen, by the important end to which it pointed, and was designed to conduct him. The effect was no other than the excitement of a strong and almost irresistible desire to return home immediately, in order to enter upon a serious and attentive perusal of the *neglected volume*, which he had left behind him. And such was the powerful impulse of this desire, that although he had intended to remain with his friend a week or a fortnight longer, yet he made some excuse for quitting his house the next day, and hastened back to Manchester rather with the impetuosity of a lover, than with the sedateness of a man, who had no object of pursuit but to consult the pages of an unknown, and heretofore slighted book.

‘The first object which fixed his attention, on alighting at his father's house (for his father was then living), was the long-neglected, but now much-requested volume, which he pressed to his bosom with an ardour of piety not to be accounted for, but from the recollection of the *glory* which he had seen, and especially the change wrought by it in the state of his affections.’ He dedicated every morning to the attentive study of the wonderful book, and could find no words to express the effect wrought in his mind by its perusal. It opened his understanding ‘to the contemplation of the most sublime mysteries of wisdom, convincing it of the being of a God, of the existence of an eternal world, of the interior

sanctities of the Holy Scriptures, of the true nature of creation, redemption and regeneration, in a manner and degree, and with a force of satisfactory evidence, in which those interesting subjects had never been viewed before.'

By this time the reader will probably have concluded that Mr. Clowes was a man of very lively imagination. And so he was; but if his imagination ever misled him, it was in taking too favourable a view of men and actions. He sometimes fancied he saw a progress of true religion beyond what the facts would strictly warrant, and his charitable and hopeful disposition led him sometimes to give his confidence to persons who did not always deserve it. Of himself he was a scrupulously severe judge; and no one who knew him would hesitate to affirm, that if ever humble human being was incapable of stating as a fact within his own knowledge that which was not so, John Clowes was that man.

Well, then, he was dreaming, and unable to distinguish betwixt the instant of sleep and waking. This is only shifting the difficulty, without removing it; the question remains—what caused the representation in the dream, if dream it were? 'From the time of his leaving home to the second morning when *the glory* appeared, he had never once thought about the *neglected book*. But now on a sudden, without any apparent reason, or motive, the book is forced on his attention, and forced in a manner which rendered it even more interesting than any other book.' What had been before a matter of indifference is now, in an instant, and without any previous consideration, rendered an object of moment exceeding every other. If the glorious appearance can be accounted for as imaginary, how does that explain the changed state of the affections? Could fancy do that? The Autobiography thus argues, 'The affections, it is possible, may operate to excite what is both fanciful

and imaginary, but the converse of the proposition accords with neither sound reason nor common experience, especially where the affections excited are supposed to be spiritual, heavenly, and conducive to eternal life. As well might it be asserted that fancy or imagination can change the will of man from evil to good, so as to render him suddenly a lover of God and of his neighbour, when he had before been only a lover of himself and the world, as that it can change instantaneously the affection of a man so as to infuse into him suddenly an ardent desire to peruse a book, which he had before regarded with the utmost indifference. Until the author, then, can be convinced that there is a fallacy in this reasoning, which renders it unsafe to be depended on, he will continue to believe, as he has done since the memorable period of the extraordinary event, that the *transcendent glory*, which was here manifested, together with its effect in enkindling an ardent desire to peruse “Vera Christiana Religio,” were the blessed results, not of fancy or imagination, but rather of the divine presence and operation of the Lord God, the Saviour Jesus Christ, in His Divine Humanity, inclining and preparing him to read diligently, and receive affectionately, the heavenly doctrines of the New Jerusalem, and thus to bear his glad testimony to the second glorious advent of his God.’

The perusal of the ‘True Christian Religion,’ the last of Swedenborg’s works, was speedily followed by that of his treatise on ‘Heaven and Hell,’ the exposition of the Books of Genesis and Exodus, entitled ‘Arcana Cœlestia,’ the ‘Apocalypsis Revelata,’ and the treatises on the ‘Divine Love and Wisdom,’ ‘Divine Providence,’ and ‘Conjugal Love.’ These voluminous works, with other minor tracts by the same author, were successively read, ‘or rather devoured,’ says the autobiographer, ‘and as constantly excited wonder, delight, and edification’

A notice of Mr. Clowes, soon after the beginning of his ministry, at St. John's, in 1769, occurs in an account of one Samuel Dawson,<sup>1</sup> who, like Clowes, and his patron Byrom, was an admirer of William Law and other mystical writers, and who, on Clowes's presentation to the new church of St. John, became a regular attender of his ministry. For several years he describes that ministry as entirely in the spirit of the mystics; but after a while he 'perceived a gradual change taking place in the sentiments of his reverend friend, for which he was unable to account, as the discourses wanted neither interest nor spirituality.'

About the same time another mystical friend recommended him to discontinue attending any place of worship, and to seek communion with God by reading the Bible at home. On this subject he consulted Mr. Clowes; who urged the importance of orderly public worship, and, amongst other arguments, observed that *even the angels in heaven had their constituted times for that purpose*. Dawson, somewhat startled, asked his reverend friend, how he knew that? He was answered, 'that the Lord had not entirely ceased to communicate to his servants the knowledge of His kingdom and the wonders thereof; and this for the purpose of preparing them for a more perfect dispensation.' 'Is it possible, then,' said Dawson, 'for our Heavenly Father to communicate a more perfect knowledge of the Divine economy than that made by His Holy Spirit to such men as Law?' 'I will endeavour to explain myself,' said Clowes, 'by a familiar comparison. Suppose a traveller has lost his way in the night-time, and finds himself in much embarrassment to pursue his journey homeward on account of the darkness with which he is surrounded. In the midst of his perplexity the

<sup>1</sup> 'Intellectual Repository,' 1823, copied in Robinson's 'Remembrancer and Recorder,' pp. 246-8.

clouds begin to disperse, and the *stars* make their appearance; and this circumstance gives him some faint hope of being enabled finally to reach his home. After some time, however, he is cheered by the light of the *moon*, and he now travels with still more confidence of reaching the place of his destination. With alacrity in his steps, and home in his eye, he pursues his journey with gratitude and delight. But how are all these pleasing sensations enhanced, when he beholds the *sun* majestically rising; whilst the moon and the stars, by which his hope had been cherished, in their turn disappear. Such was exactly the case as to what had been vouchsafed of God in His mercy, and would shortly be displayed to His creatures in the Christian world.' 'And may I ask,' said Dawson, 'who is so highly favoured an instrument in the hands of the Lord?' He then first heard from Clowes the name of Swedenborg.

The Writings had not then been published in English: 'when they are,' thought Dawson, 'I will part with the *stars* and *moon*, to be cheered with the light of the *sun*.'



## CHAPTER III.

PUBLIC AVOWAL OF HIS RELIGIOUS VIEWS, AND  
CITATION BEFORE THE BISHOP.

CLOWES was not a man to confine any good to himself. *Freely ye have received, freely give*, was an injunction that gained early hold of his affections. His discourses from the pulpit, as we have seen, became imbued with the truths to which his conviction had yielded, and they soon drew increased attention to his ministry. The pulpit, however, was not sufficient to satisfy his ardent desire to make known the heavenly intelligence he had to communicate. He knew that there were many minds fainting for want of more substantial nourishment than the popular theology could furnish, and they were mostly beyond the reach of his voice. To bring the Latin writings of Swedenborg within the reach of the English public they must be translated. With this view he opened a communication with Hartley, and proposed that they should jointly translate the '*Vera Christiana Religio*,' a third translator being afterwards added. Clowes, however, who was the first to begin, soon found that the English version would be a disjointed affair unless some one hand corrected the whole. As he had made progress before the others began, it was finally arranged that he should undertake the whole work: which, in spite of his clerical occupations, he completed in two years. On its completion, Hartley wrote an

elaborate account of the author and his divine mission, concluding with the following letter to Clowes :—

‘Dear Sir,—I have here given my most serious thoughts on the writings and character of the great Swedenborg, and if you approve of this performance, so far as to think it may be prefixed to your translation with any degree of usefulness, I freely offer it to your service.

. . . It is matter of great satisfaction to find that the small part of his works which has already been translated in English, has met with more success than might be expected in so short a time;<sup>1</sup> and by the accounts received of the favourable reception of them in foreign countries, we have good reason to hope that his highly gifted ministry will in due time more fully appear as a light shining in a dark world, to check the progress of infidelity, to diffuse the right understanding of the Sacred Scriptures, and to turn many to the knowledge of the Lord. I am sure that you join with me and many more in this good wish, and remain—

‘Dear Sir,

‘Your affectionate and humble servant,

‘T. H.’

Mr. Clowes saw Hartley but once. They met in London; and, amongst a variety of topics in furtherance of what they both had at heart, Clowes proposed to his more experienced friend the puzzling question, how far he could conscientiously remain a beneficed clergyman of an establishment with whose avowed tenets the new doctrines were apparently at variance. Hartley warmly urged upon him the duty of remaining in the line of occupation which Providence had marked for him; showing clearly that by meekly enduring the cross that would

<sup>1</sup> These were the treatises on ‘Influx,’ and on ‘Heaven and Hell,’ translated by Hartley and Cookworthy, and published at the expense of the latter, in 1778.

be put upon his inclinations and opinions in the course of his clerical career, his own purification and consequent usefulness as a pastor would be more certainly promoted, than by the excitement of a self-sought martyrdom, with its insidious sense of merit. Happily for mankind Mr. Clowes acted on this temperate advice; and in his turn failed not to give it to those who were wise enough to consult him.

To relieve his conscience from the uneasy feelings produced by appearing in borrowed plumes, and giving forth profound doctrine without acknowledging whence it was derived, he boldly mentioned Swedenborg as his author. This courageous, though possibly indiscreet declaration, soon raised the jealousy of the neighbouring clergy; and the more so as the simple-hearted poor began to flock in crowds to his ministry, and private applications were made to him for further information respecting the *New Jerusalem*; which at last he could satisfy no otherwise than by throwing open the door of his own house, two evenings in every week, and giving an extempore lecture on some theological subject; generally suggested by a passage in the Psalms or Gospels. Societies began also to be formed in the neighbouring towns and villages, for mutual edification in the heavenly doctrines, and Mr. Clowes was asked to attend their meetings. He says that 'what was at first a duty, presently became a delight, and some of the happiest hours of his life were passed on these occasions. Edification, as well as happiness, was the result of those heavenly assemblies, consisting of simple and sincere minds, anxious at once to know the measure of their duty, and to practise it, all looking up to the same Incarnate God; all venerating the revealed Word of that God, by acknowledging its internal spiritual meaning; and thus all possessing both the qualifications and the privileges

announced in those words of Jesus Christ, "*Where two or three are gathered together in my name, there am I in the midst of them.*"

A zeal for the propagation of what he held to be the truth, so far exceeding the practice in vogue at that day amongst the orthodox clergy, no less than the novelty of his views of the Divine Person and Mediation of the Saviour, soon brought upon him serious opposition. Three clergymen in particular took up the subject and held weekly meetings for the purpose of crushing 'the growing heresy,' as they called it, in its infancy. Pamphlets were issued, one of which professed to deny the possibility of Mr. Clowes, a man of acknowledged piety and learning, favouring the sentiments of Swedenborg, which were in direct opposition to religion and common sense. This pamphlet was at once replied to. The opposition soon took a more serious form of persecution, in a direct appeal to the bishop of the diocese, the celebrated Dr. Porteus, afterwards Bishop of London.

Mr. Clowes's friends, not having all the same moral courage as himself, became anxious; and one of them, his cousin, Colonel Clowes, came to him in alarm to ask what the hubbub meant and whether the fires of Smithfield were to be rekindled. 'Not at all,' replied the rector; 'It is only a simple question between me and some of my reverend brethren, whether Jesus Christ be the only God.' 'And does anyone,' said the Colonel, 'assert that there is another God?'

The complaint to the bishop was accompanied by a hint that he had neglected his duty in having passed no censure on the accused at the preceding Visitation. It consisted of four distinct charges: first, that Mr. Clowes denied the *Trinity*; secondly, that he denied the *Atonement*; thirdly, that he went about the country endeavouring to propagate the *New Doctrines*; and fourthly, that

he held private *Meetings* in his own house for the same purpose. The bishop wrote at once to Mr. Clowes requesting an interview, and the latter immediately repaired to the palace at Chester. 'I am sorry, sir,' began the bishop, 'to be under the disagreeable necessity of sending for you to appear before me as a judge, when it would have afforded me much greater satisfaction to have received you as a friend. But I must be free to tell you that you have enemies; and by this letter it will appear they are not likely to prove very placable ones. They have urged against you, as you will observe, very heavy charges, which, if well supported, may lead to serious inconvenience to yourself. I trust, however, you will be able to vindicate yourself, and satisfy me in regard to your innocence, in which case you will have nothing to fear. But it is necessary I should hear your vindication. Will you allow me to ask what you have to say for yourself in answer to the first charge—a *denial of the Trinity?*'

'My lord,' replied Mr. Clowes, 'I feel much obliged to you for the very candid and friendly manner in which you have opened this business, and I shall think it my duty to answer any questions you may propose which are likely to make you acquainted with my sentiments. I wish to conceal nothing from you. In regard to the sacred doctrine of the Trinity, which I am accused of denying, I do not hesitate to say, on the word of a Christian, that accusation is altogether groundless. I ever did, and I trust I ever shall, maintain that important doctrine, in agreement with what the Sacred Scriptures so abundantly teach on the interesting subject. But whilst I am bold to make this declaration, I am free at the same time to acknowledge that the usual manner of stating that doctrine is by no means in agreement with my ideas. The general belief, as your lordship well knows, is, that the FATHER is one person, the SON another, and the

HOLY GHOST another, each person having a distinct office and character; the FATHER being called the Creator, the SON the Redeemer, and the HOLY GHOST the Sanctifier. Now it appears to me that such a doctrine has a tendency to introduce into the Christian world a dangerous *tritheim*, and to involve the minds of Christian worshippers in the most intricate perplexity respecting the Object of their worship. My idea is that the whole Trinity of Father, Son, and Holy Ghost is contained in the one divine and glorious Person of our Lord and Saviour Jesus Christ, who, as to His inmost, hidden essence or soul, is Jehovah the Eternal Father; as to His outward existence or body, is the Son of God; and as to His divine operation, is the Holy Spirit. Thus there is only one God in the Church, and Jesus Christ is that one God, in whom is a Divine Trinity, being Creator from eternity, Redeemer in time, and Sanctifier or Regenerator to eternity. All Christians therefore, as it appears to me, are bound to approach and worship this visible, manifested; redeeming, and regenerating God, as He hath taught them, and to worship no other God but Him. Pardon me, my lord, for being thus free in delivering my sentiments.'

'I cannot possibly be offended,' rejoined the bishop, 'at your taking a liberty that I requested you to take; neither can I be offended at the sentiments you express, which are in a great degree congenial with my own.<sup>1</sup> For I never could bring myself to imagine the Deity existing

<sup>1</sup> Dr. Hinchcliffe, Bishop of Peterborough, held a similar opinion. In a Visitation Charge he used these words: 'Our adversaries say we believe three are one and one are three; but then understand what we mean. We maintain One Person or *character*, the Creator of all things. In the character of the Son we maintain the same God as the Redeemer of man; for *God was in Christ reconciling the world unto Himself*, for the Father and Son are one. Under the character of the Holy Ghost we maintain the Divine Influence.'

in a tripersonality according to the common notion of a Trinity of Persons in the Divine Unity. Will you proceed to the second charge, the *denial of the Atonement*, and let me know how far it is well founded or not? From what I have heard of your sentiments on the Trinity I begin to suspect that your ideas on this subject also have been much misunderstood and misinterpreted.'

'My lord,' said Mr. Clowes, 'be assured nothing can be more unjust and groundless than the charge. God forbid that I should ever deny the atonement made by the Great Saviour. Pardon me, however, if I again acknowledge in this instance, as in that of the Trinity, that my ideas differ essentially from those which occupy the minds of Christians in general on this subject. The common sentiment is, that the Atonement consists in the reconciliation effected between God and man by the shedding of Christ's blood upon the cross, and that the offended justice of God was thus satisfied, and sinful man received again into a covenant of mercy. Now to this explanation of the doctrine of Atonement I must beg leave strenuously and altogether to object. In the first place, because it supposes the merciful God to require such satisfaction; and in the second because it takes no notice of the satisfaction which God really did require, and of the reconciliation between God and man which was accordingly effected. The reconciliation which God really did require was that man should repent of his sins, be converted to God, and be saved from destruction. To accomplish these purposes, the possibility of repentance, of conversion, and of consequent salvation was to be provided. This possibility was provided by all that Jesus Christ did and suffered in the flesh. For by his deeds and sufferings he combated and overcame the powers of darkness, and removed them from man; and by the same acts he glorified his human nature, or made it divine, through eternal

union with the Divinity in Himself. Thus he diminished the powers of infernal evil, which before withheld man from drawing nigh to his God, and at the same time He increased and brought near the powers of heavenly good in his Divine Humanity, which had now become necessary to enable man to combat and overcome his natural corruptions, and recover his lost life by conjunction with his heavenly Father. Such are my sentiments, my lord, on the very interesting subject of the Atonement. If they are at variance with your own, I must again request you will pardon the freedom with which I have delivered them.'

'I see no particular objection,' answered the bishop, 'to the ideas which you have stated, and which come recommended to my mind by the consideration that they were the ideas of an intimate and learned friend of mine, for whose opinion and sound judgment I must ever entertain the highest respect. You will now proceed, if you please, to answer the remaining charges, of going about the country and of holding private meetings for disseminating heretical opinions.'

'These, my lord, are charges,' replied Mr. Clowes, 'which appear to take for granted what I trust has never yet been proved, that my opinions are heretical. And yet, if it be heresy to worship Jesus Christ as the great and only God, and to show my love to Him by endeavouring to keep His commandments, I confess myself to be a very great heretic. The single question here appears to me to be this—Whether it be criminal in a minister of the gospel to endeavour to disseminate in his parish the knowledge and love of Jesus Christ, and with this view to open the doors of his own house to admit converts? I trust, my lord, I shall not be thought presumptuous in answering the question in the negative; and at the same time in declaring that I conceive it to be



the duty of every clergyman, both in his own house and in other parts of his parish, to take every opportunity of impressing on the souls committed to his care the strong conviction he feels in his own mind of the vast importance of that religious knowledge and obligation, which is to determine whether they are to live for ever happy hereafter in the kingdom of God, or for ever miserable in the kingdom of darkness. In this view, my lord, I think it is to be sincerely lamented that the ecclesiastical laws of the kingdom do not allow to the rector of an extensive parish that liberty of prayer and preaching which the common law of the land allows to every dissenting minister, be his designs ever so mischievous and his opinions ever so erroneous. And whilst I am on the subject of ministerial liberty, may I be permitted to notice an allegation in the letter to your lordship, where I am reproached with reading and circulating the writings of Swedenborg. For this, too, seems to me an infringement of the freedom with which a clergyman, in common with every other member of society, is vested, both by the laws of nature and of Providence, of reading and circulating any writings calculated in his opinion to instil religious and virtuous principles of life and conversation. And I trust your lordship will give me credit when I most solemnly declare that I conceive this to be the tendency of the writings in question, and that this consideration alone has influenced my whole conduct respecting them. I am not sure whether your lordship be acquainted or not with the important subjects discussed in those writings; but I am well persuaded that if you would only take the trouble to read them, you would soon be convinced that what I say is true, because you would soon discover, from the manner in which every subject is there discussed, that their grand object is to restore the true Christian religion by leading mankind to forsake

their sins, to love Jesus Christ and one another, and to lead new lives in agreement with that love, and according to the precepts of the Gospel.'

As Mr. Clowes spoke these words he thought he perceived in the bishop an inclination to close the conversation, and therefore begged pardon for having occupied so much of his time and patience; but the bishop declared himself perfectly well satisfied with the explanation he had received, and added how much he felt himself obliged by the open and ingenuous way in which it had been given. He then dismissed Mr. Clowes, cautioning him to be prudent and circumspect in his conduct, as it was plain he had enemies on the watch to find any cause of complaint; and concluded with the expression of his great concern that a business of so delicate and disagreeable a nature had brought him before him.

Mr. Clowes was fortunate in having for his diocesan one of the most liberal-minded bishops who ever adorned the bench. Dr. Beilby Porteus, as early as the year 1773, had tried 'to induce the bishops to promote a review of the Liturgy and Articles, in order to amend in both, but particularly the latter, those parts which reasonable persons agreed stood in need of amendment (especially the 17th Art.); to improve true Christian piety amongst those of our own communion, and to diminish schism and separation by bringing over all the moderate of other persuasions.' He was told by the archbishop that the bench were of opinion that nothing could judiciously be attempted: an opinion which the lapse of a century appears to have done little to shake off the bench.

Finding their accusation had failed, Mr. Clowes's accusers surmised that the bishop himself favoured the new heresy. However that might be, they gave Mr. Clowes no further trouble, and in a few months the three

clergymen who had taken the leading part in the persecution were all removed—two by death, the third by leaving the neighbourhood. Mr. Clowes says in his Autobiography that ‘during the persecution he was made sensible of Divine protection, by the tranquillity and composure in which his mind was preserved, and he experienced a degree of the blessing announced in those words of the Eternal Truth: “*Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake.*”’

One of the bitterest of the persecutors was the rector’s own curate, whose hatred of the new doctrines was probably increased by a debt of a hundred pounds, which Mr. Clowes, amongst many other kindnesses, had lent him, on his note of hand. The momentary gratitude for such a favour is too often reversed when the loan becomes due. Whether in this case the lender had pressed for repayment does not appear; but we are informed that soon after the curate had failed in his attempt to bring his rector under ecclesiastical censure, the latter sent for him, and producing his note of hand informed him that he was determined the affair should be settled that day. The curate became alarmed, and began to make excuses; but the rector with a determined manner produced the note, showed him the signature, and immediately tore it in pieces. ‘Now,’ said he, as he threw the pieces into the fire, ‘our affairs are settled.’

A man so zealous for the spread of revealed truth, and so full of love and hope for children, would naturally be amongst the first to support the Sunday-school system, which was commenced in Manchester about the year 1783. Mr. Clowes was the first secretary to the Sunday-school Association in Manchester, and drew up the general plan of their proceedings. By unanimous request he was appointed to preach, we believe, the very first sermon

that was preached in Manchester on behalf of Sunday-schools. This was on October 9, 1785, from the text, ‘*The blessing of him that was ready to perish came upon me.*’ (Job xxix. 13.)<sup>1</sup> After pointing out the infinitely greater urgency of spiritual over bodily need, and the importance of Sunday-schools in supplying the means of sustenance for the multitudes ‘ready to perish’ everlastingly, the preacher concludes as follows :—

‘A time is expressly foretold in the Sacred Records of the Counsels of God—and by computation of all good and wise men it is not far off—when a blessed intercourse of heavenly communication in the way of righteousness and peace will be opened afresh between God and his people—when the New Jerusalem will descend from God out of heaven—when the Tabernacle of God will be with men, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. Very excellent things are spoken in the Holy Oracles concerning this time, enough to excite in every devout heart the most earnest longings after it, and to bring a solemn awe upon every Christian mind under the joyful expectation of it. I do not mean here to ascertain precisely how near or how far off this blessed period may be; I only wish to suggest this consideration—May not an institution, such as that we are now met to support, so providential in its rise, and so beneficial in its consequences, be considered as a happy prelude from heaven to such a time? May not the Almighty hereby be preparing a way for His coming, by making ready a people for His reception, by checking in our youth that spirit of profligacy and profaneness which was about to deluge the earth as a flood, and by introducing in its place a spirit of holiness, wisdom, and the fear of God, which shall en-

<sup>1</sup> The original sermon is in the possession of Mr. Boyle, and has never been printed.

able them to acknowledge and receive the blessings of Heaven? &c.'

Mr. Clowes's zeal for Sunday-schools did not, however, spend itself in preaching charity sermons. He was himself a diligent Sunday-school teacher, and his teachings have happily been preserved for the instruction of succeeding generations. He writes in one of his letters:—

'In regard to my mode of instructing children, it is very simple, in the way of question and answer, this appearing to me to be the best mode for fixing the attention, and exciting the spirit of enquiry after truth. I begin about the end of October with the *Church Catechism*, every Sunday evening: and when the Catechism is finished, proceed to our *Lord's Parables*, concluding the course of lectures about the end of April, so that in the space of about six months the children may learn every Christian doctrine necessary to salvation.'

The substance of this Sunday evening instruction was afterwards embodied in the tracts on the *Church Catechism*, and on the *Parables*.<sup>1</sup> The former is thus dedicated 'to the children of the Sunday Schools in the district of St. John's':—

'DEAR CHILDREN:—I here present you with an Explanation of the Church Catechism, which you have so often heard me repeat to you at the Sunday Evening Lecture in the Church. It will be my most devout prayer to the Father of Mercies, that He will be pleased to bless it to your instruction and edification; and I have no doubt of His so blessing it, provided that you also join your sincere prayers to mine for this happy purpose.'

<sup>1</sup> See 'Explanation of the Church Catechism,' &c., and 'The Parables.'

## CHAPTER IV.

## THE SPREAD OF THE NEW DOCTRINES.

AMONGST the Societies fostered by Mr. Clowes were found individuals gifted with an activity of the spiritual organs of sense, something similar to his own. ‘There is a natural body, *and there is a spiritual body*,’ as the Apostle tells us. I have myself conversed with one of these individuals, an old man, whose singleness of heart and quiet matter-of-fact narrative left no doubt in my own mind of the truth of what he said he had witnessed. Another, a young girl, who went daily to work in Manchester, is stated to have frequently seen in her early morning walk a company of angels, apparently in the direction of St. John’s Church, which was visible from her parents’ dwelling. She said that on her return from work one afternoon in the early part of the year, she was overtaken by a female dressed in white, who enquired what progress the New Doctrines were making in Manchester. The girl answered that they were much opposed by Mr. C. the curate. Her companion replied, ‘His opposition will cease when the apple-blossom comes,’ and to the girl’s amazement immediately disappeared. The curate was apparently in good health, but towards the end of May was unexpectedly taken ill and in a few days died; having just time to send for Mr. Clowes, upon whom he cast an imploring look, exclaiming, ‘Ah! Mr. Clowes!’—but he could do no more.

The girl never mentioned her experiences to anyone but her mother, who alone, she said, was at liberty to say anything about them. When Mr. Duché, the well-known and estimable chaplain of the Orphan Asylum, was at Manchester, and preached at St. John's Church, he was very desirous of investigating the matter, and went to the girl's home with the view of sifting her, but she could not speak, though she told her mother afterwards she had wished to do so. Some ladies also visited her on the same errand, but the moment the subject was broached, she burst into tears, and left the room.<sup>1</sup>

There was also a gentleman of landed property in Cheshire, who distinctly heard in the night a voice saying three times, 'Go to Mr. Clowes.' He paid no attention to it, probably thinking it some strange illusion, till it was repeated in exactly the same way on a subsequent night. He then thought it time to enquire into the matter, and went to Mr. Clowes; who told him he did not know what part he had to perform, unless it was to communicate the glad tidings of the heavenly doctrines of the New Jerusalem. On becoming acquainted with them, the gentleman received them thankfully, and so did his sisters.

The same intimation having taken place in precisely the same manner and with a similar result in another instance, Mr. Clowes was convinced that the spiritual world was at that time particularly urgent in pressing the knowledge of the New Dispensation. Such occurrences

<sup>1</sup> This incident is recorded in a MS. book of Mr. Clowes's, kindly lent me by Mr. Boyle. Mr. Duché was an intelligent receiver of the testimony of Swedenborg. He published in 1771 his *Letters of 'Tamor Caspipina.'* In 1779 he issued in London two volumes of eloquent Sermons, to which is prefixed a list of subscribers, including the Archbishop of Canterbury and an astonishing number of bishops, deans, nobility, and gentry of the day. His daughter married the Rev. W. Hill, the author of '*Devout Prayers,*' &c.

gradually ceased, as the understandings of men became opened to a rational perception of the Truth, when the necessity for more external manifestations no longer exists.

Mr. Clowes had now begun his great work of translating the 'Arcana Cœlestia,' the Latin original of which fills eight thick quarto volumes. The undertaking seemed so vast and likely to occupy so much time, that he began seriously to consider whether in order to devote himself to it, he should not resign his cure of souls; the additional labour of composing sermons being, he feared, more than he could bear. Whilst pondering this subject one morning he was made sensible of the presence of an angelic society, from whom there seemed to be an internal communication, 'Do not do it: we will help you.' From that time, he declared, his sermons gave him no trouble. The discourse for the Sunday was often not begun on the Friday: he would awake in the night: a text would be suggested; he would fall asleep again, come down in the morning, commit the text to paper, and then the matter would flow as fast as the pen could move.

I remember expressing to him my admiration of his two printed discourses on the text, *So teach us to number our days that we may apply our hearts unto wisdom*. 'Ah!' said he, 'they published those sermons in my name, but they were no more mine than yours.' He then gave me the foregoing particulars, which did not surprise me, recollecting the influence I had experienced in reading the sermons.

But if such is the effect upon a mere reader, that of the actual delivery of his discourses from the pulpit may be imagined by those who know what power is added by the impressive preaching of a man who feels every word he utters, and who is gifted with a full, sweet and musical voice. Mr. Clowes generally began in a tone so



subdued as to be almost a whisper ; yet his utterance was so distinct and so pathetic, and his hearers were so attentive, that not a word was lost. He was even more impressive at his domestic meeting, where, it is said, if a reporter could have been placed out of sight, to have taken down what then fell from his lips spontaneously, the matter would be found to have surpassed any of his choicest written sermons.

At those meetings, the company were wont to sit in his parlour, where benches were closely placed for their accommodation. Before seven o'clock the room was full : as the hour struck his footsteps were heard, as he entered the room, apparently abstracted, walked with a solemn air to his seat at the further end of the room, and, after a short pause, opened his subject, expatiating on it spiritually without interruption, yet deliberately, for a full hour. At the end of that time he went to the door of the room ; the company rose to depart, and as they passed he took the hand of each and wished them severally good-night.

I have been told that even these interesting meetings were outdone by the periodical visits paid to the country societies round Manchester. He used to ride in the morning to some manufacturing village where such a society had been formed, and as soon as his arrival was known at the factory, where most of the members worked, the bell was rung ; the people left work, and collected in a large room allowed for the purpose by the proprietors, glad as they were to welcome a minister whose hearers were the most orderly people in their employment. There, in the presence of *young men and maidens, old men and children*, as well as those in the vigour of life, their hard features softened and their cheeks wet with tears of tenderness and joy, all anxious to know the measure of their duty and to practise it, Mr. Clowes would hold forth in such animated strains, that his own fine countenance seemed, at

last, radiant even to glistening, with the light of heaven beaming from it. Great as was the happiness of all parties at the time, I have heard him declare that his own was at its height after he had returned home, and, while sitting quietly in his chair at the close of the day, felt those simple-minded poor gathering round him in spirit, and clasping him to their honest hearts.

His missionary visits were not, however, confined to the neighbourhood of Manchester. Societies for reading the new theology were formed in London, Bath, Bristol, Stroud, Birmingham, Liverpool, Hull, and other places, and 'it was his happiness to make repeated annual visits to these societies, both in their infancy, and when they had attained a state of maturer growth.' 'In London,' continues the Autobiography, 'the society held their first meetings in the Temple, in a spacious hired room, which was occasionally crowded with visitors. . . . It was at one of these meetings the author had the happiness of being first introduced to the late Mr. Gomm, brother-in-law of the late Lord Malmesbury, and his private secretary during his embassy at the Hague, a gentleman alike distinguished by his unfeigned piety and zealous attachment to the heavenly doctrines of the New Jerusalem.'<sup>1</sup>

Mr. Clowes's visits to the village societies were made twice in each quarter; from which circumstance the people who met were called by the neighbours 'six weeks folk.' They sometimes suffered rough treatment from the ignorant spirit of intolerance, and many of themselves were of the 'rough diamond' class, lacking the polish which can only be got by long and patient endurance of friction, and the combined influence of love and wisdom, or charity and faith in conjunction, as the hot zeal of the

<sup>1</sup> Of Mr. Gomm a short account may be seen in Hindmarsh's 'Rise and Progress,' p. 35-38. See also 'Monthly Observer,' 1857, p. 420, and note.

new convert ripens into the sweetness of a meek and lowly spirit. A circumstance occurred in a village near Manchester, which changed the feeling of the neighbourhood towards the 'six weeks folk.' A poor man in the village having through adverse circumstances fallen behind in his rent was threatened by his landlord with a distraint. The 'six weeks folk,' sympathising with him and his family, applied to Mr. Clowes for advice and help, and with his assistance, not only paid the poor man's arrears of rent, but procured a piece of calico for everyone of his neighbours. This act of kindness laid the foundation of a lasting friendship and respect for 'the six weeks folk' and their good pastor.<sup>1</sup>

An active member of one of the societies appears to have fallen into the common snare of energetic people, over-esteeming himself and interfering more than was agreeable. Meeting with a rebuff, he brought his grievance to Mr. Clowes, who heard him patiently to the end of his story, and then, rising from his seat and suiting the action to the word, he said, 'All you have to do is to stoop, and stoop, and stoop, and it will all blow over your head.'

Some copious notes of one of Mr. Clowes's extempore discourses were taken by Samuel Dawson, whose name has been already mentioned, and are printed at length in Mr. Robinson's interesting volume.<sup>2</sup> The discourse is much longer than most of Clowes's sermons, which rarely extended beyond twenty minutes in their delivery. It is on the subject of Regeneration, from the third chapter of St. John, and especially as to the five senses. The conclusion is as follows:—

'Man's spiritual body is formed as to every *organ* and *sense* from the Grand Man, or Heaven, and the Grand

<sup>1</sup> 'Intellectual Repository,' April 1871.

<sup>2</sup> 'A Remembrancer and Recorder,' 1864.

Man, or Heaven, is formed from the Divine Humanity of Jesus Christ—each part and sense is quickened (as in natural birth) from its corresponding part in the Grand Man, by reception of influx from those societies of angels; for man is a centre of all influxes from the Grand Man.

‘We may, therefore, ask ourselves these useful questions:—Has the new man in us got a heart? Has he got eyes to see the Lord, and the beautiful scenery of His kingdom? Has he got hands to do the will of Him that sent us? Has he got feet to walk in His precepts at all times?

‘In short, are there vessels formed for the flux and reflux of heaven? Are we thus gaining the *Good of Conquest*, by bringing our lost sheep home, and by leaving the ninety and nine in the wilderness of temptation? for the *Good of Conquest* is given from the Lord to us in this wilderness state, when we feel no delight in doing good, and still persevere in doing the things which are good.

‘For all justice and right judgment depend upon the flux and reflux of heaven in man; or in doing justice with judgment to the Lord Jesus Christ, and to the neighbour, until we feel, by our *touch*, that it is even more blessed to give than to receive.

‘And if we are wise enough to render unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s, we shall find to our everlasting comfort what the apostle declares, where he says, “All things are yours, and ye are Christ’s, and Christ is God’s, whose high and holy name is Divine Humanity, the infinite God-man in whom all the families of the earth are blessed.”’

This report of Mr. Clowes’s discourse, being written from memory alone, is probably not very close to his actual words. He never exhausted either his subject or his hearers, but always preferred, in taking both bodily and spiritual nourishment, to leave off with an appetite.

It was one of his maxims, that you may have too much of a good thing.

At one of the village meetings, a rough character interrupted the discourse by saying, 'And there's the Communion of Saints—what do you make of that?' This sudden interruption caused an immediate pause. After a short silence Mr. Clowes said, 'It is a great point of wisdom to know when to speak and when to be silent,' and resumed his discourse as if nothing had interrupted it.

He doubted the propriety of studying oratory to gain an ascendancy over the minds of others. He thought it might impair their freedom, and had too much in it of the love of dominion. He rather took for his pattern the Great Teacher, who, he said, 'were He to appear again now, would be thought a very poor preacher. Perhaps few would attend His ministry; there would be no popular harangues; but everything would be most wise and simple.'

The fear of trespassing on the spiritual freedom of others had great influence with Mr. Clowes. 'We are all,' said he, 'in great danger of being led by man, instead of being led by the Lord; but we only enjoy perfect liberty when we are led by Him. Nor must we attempt to lead man. The angels preserve all in internal liberty: they never force. Those who care most about *Truth* will be forcing and condemning those who are most concerned about *Good*. But let not him who is on the house-top come down into the house. Let him not descend from Good to Truth.'

Besides attending to the various calls of public duty, he gave and received numerous visits from neighbours, whether his parishioners or not, who applied for assistance in sickness of body or of mind. He also frequently went into company, and kept up an extensive correspondence

both at home and abroad. Yet he never allowed himself to be elated by the attention and respect paid him: illustrating in his own person the truth of a favourite maxim of his, 'The All of wisdom is Humility, and the All of humility is Wisdom.' Nor did he presume on his clerical office or on the extent of a zealous activity. 'A life of usefulness,' said he, 'seems to be much misunderstood; as if it consisted of outward activity; whereas it lies in the inward disposition; and in that point a chimney-sweeper may lead a life of usefulness, as much or more than a clergyman.'

In the midst of his other engagements, he went on steadily with his great work of translating the 'Arcana Coelestia,' down to its completion, at the end of eighteen years. If the result of his labour is not equal to what might now be expected from a man of his abilities, it must be remembered that, besides his load of other business, he had peculiar difficulties to contend with; difficulties which have not been entirely overcome by any subsequent translator. In order to impart heavenly things in human language as nearly resembling their own nature as might be, and to show how infinitely more general their application is than all that is of this world, Swedenborg very often uses adjectives in the sense of substantives, as where he speaks of *bona et vera*, *mala et falsa*. These, in the Latin, convey distinct ideas, having something of the same advantage in language which algebra has over arithmetic in calculation; but when turned into literally corresponding phrases with an English sound, they strike an unaccustomed reader as cant terms, without distinct meaning. If *truths* and *evils* may pass current, such words as *falses* and *mental goods* can hardly be taken for lawful coin. The sense of the author, originally expressed in the most appropriate language, is obscured in the English version by techni-

calities. In his zeal also for a faithful rendering, and to avoid risk of mistaken interpretation, Mr. Clowes has sometimes overlooked the difference betwixt the idioms of the two languages, and increased the obscurity by adhering rigidly to the plural or singular number, as used by the author, when he might have occasionally varied them without at all weakening the sense of the text.

Yet when the nature of the undertaking, the state of the man's health when it was begun, and the ceaseless drain upon his time and strength during the eighteen years, are considered, the wonder is, not that the work is imperfect, but that it was ever accomplished at all.

## CHAPTER V.

## A NEW SECT.

As the number of readers increased, a desire not unnaturally arose to establish distinct places of worship, with forms of prayer and preaching more in harmony with the new doctrines than those in the Established Church and the various Dissenting chapels. The first proposal to this effect was made, April 19, 1787, in the society meeting in the Middle Temple, London; but was 'negatived on the ground that the proper time for separating from the old Establishment had not yet arrived.'<sup>1</sup> A few individuals of the society, however, thought otherwise, and resolved to form a distinct body, 'as an External Church, in agreement with the Internal Church, which, it was humbly presumed, had already begun to be formed in the hearts and lives of many.' Mr. Clowes, foreseeing the consequences of this ill-conceived and premature step, came to London for the express purpose of dissuading the zealots from their attempt; but, unhappily, without success. They heard his observations with the deference due to his character; but, say they, 'in a cause of so much importance as that of the promulgation of the heavenly doctrines of the New Jerusalem, we did not think ourselves justified in deviating from our avowed purpose, but were determined, through Divine assistance,

<sup>1</sup> 'Rise and Progress of the New Church,' by Robert Hindmarsh.



to proceed in the course which our own consciences dictated as the wisest, the best, and the most expedient that could be adopted at the time.' Arguments at great length were drawn up on both sides; but the question has ever since been one of those on which the best-intentioned persons 'agree to differ.' Probably, however, there are few, if any, who, on reviewing the history of the movement, would not now acknowledge that it was, to say the best of it, premature.

The following letter on the subject is copied from the original draft in Mr. Clowes's handwriting:—

'I received your circular letter respecting the establishment of the New Church, and, agreeably to your request, communicated its contents to the Society with which I am connected; and now have the honour to transmit to you our unanimous sentiments on the subject. In the first place, we wish to express our concern at feeling ourselves again compelled to give an opinion on a point which has been the subject of former discussion, and on which we have already declared our unreserved judgment. It is not an agreeable thing to us to differ with our brethren on any occasion, and therefore we would willingly have been excused entering again into a debate in which there appears so little probability that those concerned will come to agreement. Since, however, we are again called upon to speak for ourselves, we feel it our duty to say that our former sentiments, so far from being changed, are but the more confirmed by the experience which we have had, and that the events of every day serve to convince us more and more that the time is not yet come to make any stir in the *externals* of the establishment of the New Church. The attempt has been made, and with what success let the congregations in London, Birmingham, Liverpool, Bristol, and this place declare. Whilst the heavenly doctrines of the New

Church circulated free from the fetters of forms of worship we had the happiness of observing their rapid extension, since every well-disposed person was delighted to see that the proof of church membership was simple, being grounded in repentance and faith in the Incarnate God, and that the Church herself was tolerant, unbigoted and universal. We had the happiness to perceive also, what was of still higher importance, that the life of love and charity was cherished in the members, and made the distinguishing characteristic of a New Churchman. But since another language has been adopted, and it has been insisted that to become the children of the New Jerusalem Dispensation it is necessary to quit every other society of Christian worshippers in the use of their forms, and to bend the knee in no other place, and to no other form, than what is sanctioned by some particular names and expressions, we lament to observe that the circulation of the heavenly doctrines has by this language been both impeded in its progress and defiled in its purity. For who can love what has thus the semblance of bigotry and intolerance? And what mischief is not to be apprehended from thus converting the Church into a sect, by insisting on the necessity of one form of worship in preference to every other?

‘ You will tell us, perhaps, that you only mean to act consistently with your own sentiments, by adopting forms of worship which are in agreement with them, and that as it is a wrong thing to do otherwise, so it is a right thing thus to accommodate your words to your thoughts. We agree with you entirely in the observation, and are, moreover, so far as merely affects yourselves, willing to believe that you are actuated in your separation from the old forms of worship by the purest motives. But permit us to observe, that on the present occasion the question is, not what is most agreeable to yourselves, nor yet what is

most consistent merely with your own sentiments, but what is agreeable to and consistent with the sentiments of others, and best calculated to secure the circulation and reception of the heavenly doctrines? Our blessed Lord (it is plain from His own example, as well as from the testimony of Emanuel Swedenborg concerning Him) acts not always in agreement with His own sentiments, but accommodates His operation to the sentiments and even the prejudices of mankind, by bending and not breaking their religious persuasions. This then, it appears to us, ought to be the rule for the regulation of our conduct, to tolerate even what is imperfect in the present forms of worship, whilst we do so from motives of accommodation to others, lest by doing violence to their prejudices we should hinder their reception.

‘ In making these observations we wish not to be understood as disputing your *right*, according to the law of the land, to form a separate church establishment; for you certainly have it; but we conceive that a higher law than that of the land ought to be consulted on the present occasion, and that the question therefore is, not what the law gives you a *right* to do, but what is right, and expedient, and prudent to be done according to the more perfect law of charity. Is it right, for instance, according to this latter law, to clog the New Doctrines with obstacles and hindrances to their reception, from which the doctrines themselves are perfectly free? Is it right to excite in the public mind an alarm respecting the tendency of these doctrines, when yet the doctrines themselves are not calculated to excite any such alarm? Is it right, in short, to give the appearance of deformity to what in itself is altogether beautiful, and to render that disgusting and hateful, which in its own proper aspect is attractive, alluring, and lovely?

‘ It is our humble hope that you will take in good part

this remonstrance, which your letter has extorted from us, and that, following the example of your meek and lowly Master, who never insisted upon particular modes of worship, nor called any from the religious observances in which they had been educated, you will endeavour to recommend the doctrines of the New Church to public notice and regard by proving to the world that there is nothing in them either of bigotry, sectarianism, or intolerance; because they oppose nothing but sin and unbelief, and are friendly to everything which promotes unity, forbearance, and mutual love.

‘We could add much more on the subject, even from the testimony of Emanuel Swedenborg himself, especially from what he observes in the “Apoc. Exp.,” but not willing to trespass any longer on your patience, we shall conclude our answer to your letter by expressing, &c.’

This letter appears to have been dated November 14, 1787, and is answered at great length in an epistle dated ‘Great Eastcheap, London, December 7, 1788, and signed by seventy-seven individuals.’ It is entitled ‘Reasons for separating from the Old Church, in answer to a letter received from certain persons in Manchester who profess to believe in the heavenly doctrines of the New Jerusalem Church, as contained in the theological writings of the late Hon. Emanuel Swedenborg, and yet remain in the external forms of doctrine and worship now in use in the Old Church, notwithstanding their direct opposition to the heavenly doctrines of the New Church: to which are added sundry passages from E. Swedenborg, on which the expediency, and even necessity, of a complete separation from the former Church is founded. By the members of the New Jerusalem Church, who assemble in Great Eastcheap, London. Printed by R. Hindmarsh, 1788.’

Notwithstanding this somewhat objectionable title, the document is drawn up in a fair and charitable spirit, and

the question is well argued ; the main point insisted on being the dangerous tendency of the Liturgy of the Old Church in keeping up an idea of three Gods, in contradiction to the New Church doctrine of a Trinity in the one Divine Person of the Lord Jesus Christ. The following paragraph is remarkable :—

‘ As a church has lately been opened in London, wherein the Lord Jesus Christ *alone* is worshipped, and the doctrines of the New Jerusalem are avowedly preached, we can from some experience declare that we think your fears about a separation from the Old Church were entirely groundless. Many persons have already by that means been brought to the knowledge of the truth ; and we have a good hope, from present appearances, that the efforts of those concerned therein will, through Divine mercy, in the end be crowned with success.’ This assurance, after one year’s experiment, is perhaps characteristic of the hasty zeal that started it. Difficulties soon followed, but did not prevent similar organisations in different parts of the country. At Manchester, though the New Church doctrines were openly preached by the Rector of St. John’s, a separate congregation was formed, and Mr. Clowes’s curate was engaged as its minister. His conduct, however, soon necessitated his discharge, when he, with a few of his friends, set up another congregation, and built a chapel. Here he remained till his death in 1816. At his own request his tombstone was inscribed :—

All feared, none loved, few understood.<sup>1</sup>

To check the growing impatience for the establishment of an external and visible Church in the shape of a religious sect and separate ministry and chapels, Mr.

<sup>1</sup> Further accounts of this eccentric character may be found in Goyder’s ‘ History,’ pp. 68 and 109 ; and Hindmarsh’s ‘ Rise and Progress,’ pp. 145, 147, 190, and 195.

Clowes in 1792 issued *An Address from the Translator to the Readers of the Theological Writings of Baron Swedenborg*, intended to point out the general design and tendency of those Writings, and particularly to show that they do not authorise the Readers in a separation, at this time, from external communion with other professing Christians. He begins thus: ‘ Having taken a principal part in the translation and circulation of the writings of Baron Swedenborg, and having lately received several letters in which the sense of those writings seems to me to be misunderstood, in regard to the expediency of the readers thereof separating themselves from all other communities of professing Christians, and adopting new forms and ceremonies of worship peculiar to themselves, I feel myself called upon at this time to declare to you my free sentiments concerning the end and design of those writings, &c.

‘ Convinced, as I am, of the brightness and importance of those principles of heavenly Truth, in which we rejoice, and for which we have so much cause to be thankful, I am equally persuaded that their sole end and object is to purify, perfect and exalt the corrupted principles of human nature, by leading man to conjunction with the great Author of his being, and thereby to an ordinate reception of heavenly life from Him.

‘ I firmly believe, that under the present manifestation of the pure doctrine of Truth, with which the world is favoured, every spiritual, rational and natural power and principle of the human mind will be highly purified, perfected and exalted, through the heavenly influences of a holy love and wisdom from the manifested JEHOVAH, producing its corresponding image and likeness of righteousness, truth and peace in the earth; to the perfect fulfilment of that figurative prophecy where it is written, “ *For brass I will bring gold, and for iron I will bring*

*silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise."* (Isaiah lx. 17, 18.)

And this blessed and heavenly state of life amongst men, arising from a vital obedient reception of holy and pure doctrine, I conceive to constitute that glorious *New Church* spoken of by our enlightened author, as pre-figured under the character of *the Bride the Lamb's Wife*, and predicted by our Blessed Lord as about to be established under His Second Advent, of which it is declared that "*the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God.*" (Rev. xxi. 3.) A church not to be limited by any external forms or ceremonies of worship; neither to be pointed out by a *Lo here*, or *Lo there*, but universal as the reception of heavenly Truth and obedience to its dictates; consisting of the upright and sincere in heart amongst all people, nations and languages, and forming one grand body or kingdom here on earth, whereof the LORD JESUS CHRIST is the soul or head, and of which all are living members who worship Him in spirit and in truth.'

He then contends, that separating from old religious associations was inexpedient and premature, calculated to create prejudice and to impair the means of spreading the doctrines; and he refers to Swedenborg's commentary on the Apocalypse, where he says the New Church in its early state is signified by the Woman who fled into the wilderness, where she hath a place prepared of God. On a passage which he quotes, Mr. Clowes says, 'It is here asserted in the plainest and most express terms that the New Church, called the Holy Jerusalem, is to tarry or abide for a while with the Old Church *whilst it grows to*

*the full, until provision is made for its establishment among greater numbers*; and the solid and weighty reasons assigned for this nonseparation are, that the New Church may hereby be *helped*, and also be increased, or grow, from the members of the Old Church, who are in good of life, although in false principles of doctrine. . . .

‘Now I would here ask this one single question,—Can it with any degree of truth or propriety be said, that the New Church is as yet *grown to the full*, and that provision hath been made for its establishment amongst greater numbers? Is it not, rather, at present quite in its infant state, confined comparatively to a few, and therefore requiring both *help* and *increase*?’

‘There is but one kind of *separation*,’ he continues, ‘and but one kind of *change*, which I would at present recommend to you, and that is a separation from all evil and false principles of heart and life, and a consequent change of nature; that so, by true regeneration, you may be led into that heavenly spirit of solid wisdom, grounded in a universal love and charity, and operative in all Christian meekness, moderation, goodness, and useful works, which is the only spirit in which you can ever hope to find heaven yourselves, or to lead others thither. Convince the world thus, that the temper and spirit of the New Church, or New Jerusalem, is not a *partial, sectarian, or bigoted* temper and spirit, which excites horror, and from which all wise men flee away, but that it is *universal, not limited to a sect, not servilely attached to forms and ceremonies*, consequently conciliating and amiable, and such as, like its Divine Giver, *will draw all men unto it*. Let mankind see by the order, harmony, sobriety, purity, and peace of your lives, that ye yourselves have found the Truth, and you may thus have a good hope to lead them to seek it, and to enable them to find it where you have sought and found it, and will thus take



a more probable method of recommending the writings of Emanuel Swedenborg, and making converts to his doctrines, than if you should build a hundred new places of worship, and establish therein new forms and ceremonies in every town in the kingdom.

‘ If I know my own heart, its continual prayer for you is, that you may become *perfect even as your Father who is in heaven is perfect*. But with the love which I bear unto you, I confess I cannot forget or be indifferent about those who have not attained unto your knowledge, and yet are in a desire thereof. For them also my heart feels tenderly, accounting them my brethren, to whatsoever community of professing Christians they may belong, and whatsoever may be their present doctrines and opinions, believing them to be the true sheep of the heavenly fold, and that sooner or later, by virtue of the good which they love, and of the truth which they are panting after, though as yet they have not found it, they are right dear in the eyes of their God and Redeemer, and will finally be brought into the bright light of the New Jerusalem.

‘ May such also be dear and precious in our sight! and may it become our joint labour to extend the blessings of the eternal truth unto all such, by submitting as yet to the use of their imperfect forms of external worship; by accommodating ourselves to their weaknesses, and tolerating their prejudices; by removing thus every offence which may be likely to hinder their reception of the truth; and especially by forming our own lives according to the spirit of heavenly order, in all love, mercy, charity, humility, and moderation, that so *seeing our good works*, they may be the more disposed to believe in and receive our doctrine, and may thereby finally with us, *glorify our common Father which is in heaven*.’

In the like catholic spirit of charity were written the

*Dialogues of Sophron and Philadelphia*,<sup>1</sup> in which the true nature of the New Church is explained, and the question of separation is discussed. Mr. Clowes argues that the established forms of worship, however imperfect, may be better suited to those who have been used to them, than fresh and experimental forms might prove, until the bulk of the worshippers are prepared for the change. ‘We know,’ he continues, ‘that the *letter* of the Holy Scripture itself is thus accommodated to man’s natural and gross apprehensions; for we read that the Lord taught his Word to his disciples, “as they were able to hear it;” and He had “many things to say unto them, but,” said He, “ye cannot bear them now;” and may not this be the case with the present established forms of public worship? Might there not therefore be a danger in making any change, till the people were in a better state to *bear* and profit by it? And would it not be wiser and more expedient, and consequently more becoming the duty of every sincere and humble Christian, at present, instead of separating from his weak and ignorant brethren in the use of their imperfect forms, rather to accommodate himself herein to their infirmities; to set them thus an example of orderly life and submission to *the ordinances of man for the Lord’s sake*; to acquire thereby such an influence over them, as might lead them by degrees to receive more solid and perfect principles of doctrine and life? The truth being thus recommended, it appears to me there might be better hope of a more general reception, and as the reception became more general, there might be hope also, in process of time, of its effecting an alteration and improvement in every Liturgy of every church in Christendom. But to attempt a change in any other way, is as contrary, I am persuaded, to the whole tenor and

<sup>1</sup> Second edition, 1795; a new one, 1873.

spirit of the writings of Baron Swedenborg, as it would be contradictory to the example and precepts of our Lord and his apostles, who never rejected or even spake against the externals of the Jewish worship, but continued in the constant use and toleration of those very formalities, which they well knew were, in process of time, to be done away by the doctrines which they preached.'

He then goes on to answer the difficult question, whether a clergyman of the Church of England can conscientiously continue in the exercise of his ministry after receiving the doctrines of Swedenborg? on which he says, 'I not only think that he may continue *conscientiously* in the exercise of his ministry, but that he would follow the dictates of a very *ill-informed conscience* if he did not continue therein. . . .

'All the disagreement which such a minister will find between his own ideas and the Liturgy of the Church in which he ministers, may be referred to two points, *the doctrine of the Trinity, and the doctrine concerning the Christian Lord and Redeemer*. In respect to the first of these points, a *Trinity* is allowed both in the writings of Swedenborg and in the Liturgy of the Church of England, and that this Trinity consists of *Father, Son, and Holy Ghost*, who all three make *one only God*; and the only difference is in the manner of conceiving and expressing this Trinity. So in regard to the second point, the *Divinity* of the Christian Lord and Redeemer is acknowledged also on both sides, and that He is a *proper* object of worship; and the only difference here, again, is in the manner of conceiving and expressing it.

'The advice therefore which I should wish to give every clergyman, on such an occasion, is this: Let him rather learn to bear with the reluctance of his own private judgment in the use of particular expressions not

precisely in agreement with such as he himself would have adopted, than violate the great law of charity, by provoking and offending his flock, and thus putting it out of his power to do them any service: and let him be assured, that if, for the good of those committed to his care, he submits to the imperfections of human establishments, and would rather *privately* suffer a restraint on his own mind from those imperfections, than disturb public order, and offend a weak brother, he is so far from being a prevaricator, a hypocrite, or a dissembler, that he deserves rather to be called a martyr for the truth's sake, inasmuch as he makes a continual sacrifice of his own self-will to the welfare and edification of others.'

Though these discussions could not but occupy much of Mr. Clowes's mind, they never prevented his attending to the various duties of his office as a parish priest. Amongst his unpublished papers are the following documents, all breathing the earnest and affectionate zeal of a Christian minister seeking the best interests of his flock:—

*An earnest and affectionate Address to the Young People in the neighbourhood of St. John's who have been confirmed by the Bishop, and have not yet been partakers of the Lord's Supper.* Dated February 8, 1788.

*To the Children of the Sunday Schools, and other young persons,* on the same subject, without date, but 'during the present season of Lent.' The Address concludes with an affecting appeal, and a notice that a course of instruction will be given on Wednesday and Friday evenings during Lent.

*Advice to the Poor Inhabitants in the neighbourhood of St. John's Church respecting the Care of their Children.* This is also without date, but from the handwriting and paper, &c., it appears to be about the same period as the last.

In 1798 he published *A Letter of Exhortation and Admonition*, in which he urges the necessity of repentance and holiness of life, and the danger of supposing 'we are become *regenerate*, only because we *understand* the doctrine of regeneration.' 'Let me admonish you,' he continues, 'in the spirit of brotherly charity, to take heed how ye give in to a *sectarian* spirit, either by despising former dispensations of heavenly truth, or by thinking lightly of those who are serving God under such dispensations, and have not been called to see by the same light with which ye have been favoured. Learn therefore to love and reverence every dispensation that tendeth to godliness, and all orders and professions of men that live godly lives. Think more humbly of yourselves as ye have received more at the hands of the Lord, remembering that the meek and humble soul is that where the Lord alone can dwell, and that if your superior light doth not lead you to deeper humiliation of heart, you will have no reason to thank the Lord for having opened your eyes to receive it; because it is an everlasting truth which never can be cancelled, that *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.*'

A year earlier he seems to have sought an opportunity for the more public avowal of his sentiments; for in a letter from the Rev. William Hill to Mr. Meredith, dated January 16, 1797, occurs the following passage: 'I apprehend I must have made some mistake in expressing the opinion of some of the friends in London, respecting our friend Mr. Clowes's letters: the information intended to be conveyed was this, "that looking at the consequences likely to result from the intended public avowal of his sentiments, they supposed the angels might be thereby disposing things for *his withdrawal* from the Old Church." But herein I do not see exactly with them, believing that our friend in question is in reality already

more withdrawn from the Old Church than any other person I am acquainted with. It seems, however, that this publication with its supposed consequences is at present suspended: in a letter I have lately received from him, he says, "Mr. Wilberforce has refused being addressed upon the subject of the doctrines of E. S., lest such address should involve a suspicion of his being favourable to them;" and that he regards this refusal as being under the control of the Divine Providence, and shall accordingly wait till some more favourable opportunity presents itself of declaring his sentiments to the public.'

The desired opportunity seems to have been afforded by an attack made upon Swedenborg and his followers by the Abbé Barruel in his 'History of Jacobinism;' which called forth Mr. Clowes's *Letters to a Member of Parliament*; in the preface to which, dated 1799, it is stated that the first five letters 'were written some time ago, and would probably have still remained in their manuscript state, had not the Abbé Barruel's late unprovoked and unwarrantable attack on the honourable character who is the subject of them, made it appear to the author necessary to attempt to repel the calumnies brought forward in that attack.' The 'Letters' when published were dedicated to the writer's old friend 'John Smyth, Esq., M.P., and one of the Commissioners of the Treasury.'

The Abbé Barruel appears to have met with certain *Theosophic Illuminés* who professed to believe in the truth of Swedenborg's theology, but who, like many other well-intentioned persons, hailed the first principles of the French Revolution as the beginning of a renovated state of society. Brissot wrote in praise of the American Quakers, that their views and habits seemed to harmonise with the principles of liberty, equality and fraternity

declared in France. There may be Swedenborgians as well as Quakers who would prefer a republican form of government to a monarchy, and especially such a monarchy as existed in France before the Revolution; but nothing can be more contrary to Swedenborg's teaching than the sentiment fastened upon him by this misinformed and violent Abbé; that his followers 'daily expect that great revolution which is to sweep from the earth every prince and every king, that the God of Swedenborg may reign uncontrolled over the whole globe!' The God of Swedenborg is the only God of heaven and earth, but Swedenborg never taught that His divine government tended to the overthrow of social order, whether under the rule of kings or any other authority.

Repudiating the Romish Abbé's insinuation that to be the 'founder of a sect' is a reproach, Mr. Clowes denies the fact that Swedenborg did found, or attempt to found, any sect, and quotes 'the venerable Hartley,' a personal friend of Swedenborg's, who says that 'he affects no honour, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of heading *a sect*, that wherever he resides in his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour; nor does he persuade any to leave that established Church to which they belong.'

The original letter of Hartley to Clowes (published as an introduction to the 'True Christian Religion') lies before me, and contains the following passage: 'The great Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, that his voluminous writings in Divinity continued almost to the end of life to be anonymous publications, and I have some reason to think that it was owing to my remonstrance to

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him on the subject, that he was induced to prefix his name to this his following last work. He was of a catholic spirit, and loved all good men in every church, making at the same time all candid allowance for the innocence of involuntary error.'

The *Letters to a Member of Parliament* were written at the urgent solicitation of persons who thought the Abbé's calumnies ought not to be allowed to go uncontradicted. Mr. Clowes pleaded his many occupations, and that he was 'no fighter'; but stronger influences were brought to bear upon him, and he set to work, finding, as soon as he had begun, that all difficulties were removed, and matter was supplied as fast as the pen could write. The nature of the inspiration or spiritual assistance in the production of the *Letters* was exaggerated into a report that the writer had had the visible company of angels, who had dictated the whole composition. Mr. Hindmarsh, having enquired of Mr. Clowes if the report was true, received the following reply, dated St. John's, Sept. 29, 1799:—

'Dear Sir,—The report which you have heard concerning my answer to the Abbé Barruel is not true, according to the manner in which you relate it; for there was no visible appearance of any angel or spirit on the occasion. There was, however, sensibly experienced an invisible dictate from some spirits or other, in the first place *suggesting to write the answer*, and this with such an over-ruling power that though I had previously in my own mind discarded every thought of writing, pleading infirmity both of mind and body, I could now no longer withstand the influence, and every difficulty and excuse was removed. In the *next place*, there was observed, during almost the whole time of writing, a sensible dictate from spirits at my first waking in a morning, attended with inexpressible delight, and exciting by their presence



such a holy awe, that I was frequently constrained to rise in bed, and acknowledge with humble gratitude their kind offices. On these occasions also many thoughts were suggested for the work of the following day, and in this sense I had little to do but to act as an *amanuensis*, being sensibly convinced that what I wrote was from others, and not from myself. This I have frequently experienced in the writing of sermons, many of which have been thus dictated throughout by spirits, when I have chanced to awake in the course of the night. This you may depend upon as a true statement of the subject of your enquiry.

‘When I write to Dr. Hodson, you may depend upon it I shall not fail to attend to your directions.

‘I remain, with all respect, and best prayers for your welfare,

‘Ever your affectionate,

‘J. CLOWES.’

In the ‘Monthly Review’ for March, 1800, Mr. Clowes’s *Letters* are mentioned in the following terms:—

‘A sensible, candid, and energetic vindication of the character and doctrines of the celebrated Baron Swedenborg, in opposition to the gross misrepresentations of the Abbé Barruel, in the fourth volume of his “Memoirs of Jacobinism.” Mr. Clowes’s book is well written; and it comprehends, besides a complete refutation of the Abbé’s calumnies, a full, and (to us) very satisfactory exposition of the whole Swedenborgian system, to which Mr. Clowes appears to be conscientiously attached. On the whole, the work deserves, or we are much deceived, a place among the most respectable productions of theological controversy in the libraries of Protestant divines.’

In the ‘Gentleman’s Magazine’ for November of the same year, there is a short review, as follows:—

‘A candid and energetic vindication of the character and theological opinions of the celebrated Baron Swedenborg, whom we always considered as an enthusiast, but of whose system is here given a full exposition, by a clergyman of the Established Church, who appears to be conscientiously attached to it.’

## CHAPTER VI.

## DE QUINCEY'S SKETCH OF CLOWES.

1790—1802.

THE 'Autobiographical Sketches' of Thomas de Quincey contain an interesting notice of Mr. Clowes, at the latter part of the century, when he was between fifty and sixty years of age, and had been upwards of thirty years in his rectory at Manchester. De Quincey was then a child, having been born in 1785. His mother, a very religious and orthodox lady, had, by chance, invited to her house a lady, whose personal charms and brilliant talents were, unhappily, combined with the most daring and avowed infidelity. How she and the pious Clowes came together under the same roof is thus related:—

'My mother little guessed what sort of a person she had asked into her family. So much, however, she had understood, that Mrs. Lee was a bold thinker; and that, for a woman, she had an astonishing command of theological learning. This suggested that clerical invitations would be likely to furnish the most appropriate society. But this led to a painful result. It might easily have happened that a very learned clergyman should not specially have qualified himself for a theological tournament; and my mother's range of acquaintance was not very extensive amongst the clerical body. But of these, the two leaders, as regarded public consideration, were Mr. H——, my guardian, and Mr. Clowes, the rector of St. John's

Church in Manchester, whose golden jubilee as pastor was celebrated many years after, with much demonstrative expression of public sympathy on the part of universal Manchester. No men could have been found who were less fitted to act as champions in a duel on behalf of Christianity. Mr. H—— was dreadfully commonplace ; dull, dreadfully dull ; and, by the necessity of his nature, incapable of being in deadly earnest, which his splendid antagonist at all times was. His encounter, therefore, with Mrs. Lee presented the distressing spectacle of an old, toothless, mumbling mastiff, fighting for the household to which he owed allegiance, against a young leopardess fresh from the forests. Every touch from *her*, every velvety paw, drew blood. And something comic mingled with what my mother felt to be paramount tragedy. Far different was Mr. Clowes : holy, visionary, apostolic, he could not be treated disrespectfully. No man could deny him a qualified homage. But for any polemic service, he wanted the taste, the training, and the particular sort of erudition required. Neither would such advantages, if he had happened to possess them, have at all availed him in a case like this. Horror, blank horror, seized upon him upon seeing a woman, a young woman, a woman of captivating beauty, whom God had adorned so eminently with gifts of person and of mind, breathing sentiments that to him seemed fresh from the mintage of hell. He could have apostrophised her (as long afterwards he himself told me), in the words of Shakspeare's Juliet,

Beautiful tyrant ! fiend angelical !

for he was one of those who never think of Christianity as the subject of defence. Could sunshine, could light, could the glories of the dawn, call for defence ? Not as a thing to be defended, but as a thing to be interpreted, as a thing to be illuminated, did Christianity exist for

him. He, therefore, was even more unserviceable as a champion against the deliberate impeacher of Christian evidences than my reverend guardian.

‘ Thus it was that he himself explained his own position, in after days, when I had reached my sixteenth year, and visited him on terms of friendship as close as can ever have existed between a boy and a man already grey-headed. Him and his noiseless parsonage, the pen-sive abode of sixty years of religious reverie and anchor-itic self-denial, I have described further on. In some limited sense he belongs to our literature; for he was, in fact, the introducer of Swedenborg to this country. To say *that* of Mr. Clowes was, until lately, but another way of describing him as a delirious dreamer. At present (1853), I presume the reader to be aware that Cambridge has, within the last four years, unsettled and even revolutionised our estimate of Swedenborg as a philosopher. That man, indeed, whom Emerson ranks as one amongst his inner consistory of intellectual potentates, cannot be the absolute trifler that Kant (who knew him only by the most trivial of his pretensions) eighty years ago supposed him. Assuredly Mr. Clowes was no trifler, but lived habitually a life of power, though in a world of religious mysticism and of Apocalyptic visions.’

A life of *power* seems hardly in keeping with the common notion of *mysticism*. But Mr. Clowes was no more a *mystic*, in the vulgar sense, than he was a trifler. He believed in the nearness and influence of the spiritual world and its inhabitants, but not apart from the active exertion of reason and common sense.

Another and more particular description of the rector and rectory of St. John’s is given in De Quincey’s *Literary Reminiscences*. It was first published in ‘*Tait’s Magazine*,’ Feb. 1837, and must be taken as the boyish recollections of an opium-eater, after a lapse of thirty-five

years. His youth as well as his veneration for Mr. Clowes probably gave the boy the impression of a greater difference of age than really existed between them, his venerable friend not having completed his fifty-ninth year, when the youth ran away from the Manchester Grammar school, never to see him again. He describes Mr. Clowes thus:—

‘ He was the most spiritual-looking, the most saintly in outward aspect, of all human beings whom I have known throughout life. He was rather tall, pale, and thin; the most unfleshy, the most of a sublimated spirit dwelling already more than half in some purer world, that a poet could have imagined. He was already aged when I first knew him, a clergyman of the Church of England; which may seem strange in connection with his Swedenborgianism; but he was however so. He was rector of a large parish in a large town, the more active duties of which parish were discharged by his curate; but much of the duties within the church were still discharged by himself, and with such exemplary zeal, that his parishioners afterwards celebrating the fiftieth anniversary or golden jubilee of his appointment to the living, went further than is usual in giving a public expression and a permanent shape to their sentiments of love and veneration. I am surprised, on reflection, that this venerable clergyman should have been unvisited by Episcopal censures. . . .

However, my friend continued unvexed for a good deal more than fifty years, enjoying that peace, external as well as internal, which, by so eminent a title, belonged to a spirit so evangelically meek and dovelike.

‘ I mention him chiefly for the sake of describing his interesting house and household, so different from all which belong to this troubled age, and his impressive style of living. The house seemed almost monastic, and

yet it stood in the centre of one of the largest, busiest, noisiest towns in England; and the whole household seemed to have stepped out of their places in some Vanddyke, or some Titian picture, from a forgotten century and another climate. On knocking at the door, which of itself seemed an outrage to the spirit of quietness which brooded over the place, you were received by an ancient man-servant, in the sober livery which belonged traditionally to Mr. Clowes's family; for he was of a gentleman's descent, and had had the most finished education of a gentleman.

An ancient housekeeper was equally venerable, equally gentle in her deportment, quiet in her movements, and inaudible in her tread. One or other of these upper domestics ushered one into some room expressing by its furniture, its pictures, and its coloured windows, the solemn tranquillity which, for half a century [about thirty years at most], had reigned in that mansion. Amongst the pictures there was more than one of St. John, the beloved apostle, by Italian masters. Neither the features nor the expression were very wide of Mr. Clowes's own countenance; and one might have imagined easily, that the pure, saintly, and childlike evangelist had been once again recalled to this earth, and this most quiet of mansions was some cell in the island of Patmos.

A crowning ornament to the library, or principal room, was a sweet-toned organ . . . at which my venerable friend readily sat down, and performed the music of anthems as often as I asked him, sometimes accompanying it with his voice, which was tremulous from old age, but neither originally unmusical nor (as might be perceived) untrained.

‘Often from the storms and uproars of this world, I have looked back upon this most quiet and I believe most

innocent abode (had I said saintly, I should hardly have erred), connecting it in thought with the famous mansion of the Farrars, &c.'

De Quincey is puzzled with the fact that 'one so much adorned by all the accomplishments of a high-bred gentleman, and one so truly pious,' should fall into what he describes as 'the grossness, almost the sensuality, which appears to besiege the visions of Swedenborg.' He imagines that Mr. Clowes led the life of a hermit, and in the absence of any incident to relieve the monotony of his daily meditations, 'he resorted to Swedenborg—reluctantly, perhaps, at the first—as to a book of fairy tales, connected with his professional studies. And one thing I am bound to add, in candour, which may have had its weight with him, that more than once, on casually turning over a volume of Swedenborg, I have certainly found most curious and felicitous passages of comment—passages which extracted a brilliant meaning from numbers, circumstances, or trivial incidents, apparently without signification or object, and gave to things, without a place or a habitation in the critic's regard, a value as hieroglyphics or cryptical ciphers which struck me as elaborately ingenious. This acknowledgment I make, not so much in praise of Swedenborg, whom I must still continue to think a madman, as in excuse for Mr. Clowes.'

We have seen, in a previous page, that this opinion was changed; but we cannot but regret that De Quincey's high opinion of the pure mind of Clowes should not have induced him to investigate the supposed 'grossness and sensuality' of a system of which Mr. Clowes was the chief promulgator.

If in idly 'turning over a volume,' he found not only 'brilliant meaning' but also 'gross and sensual' passages—which others have found in the Holy Scriptures themselves—it is surprising that a candid and enquiring mind



should not have examined whether the supposed grossness and sensuality might not be purified and explained by the 'hieroglyphics,' which had struck him in the same desultory reading. Those who are acquainted with Swedenborg's writings need not be reminded that the 'visions'—whether sensual (which I have never myself discovered) or not—form but a very small part of the writings in question; the principal work being the exposition of the spiritual and heavenly meaning of the Books of Genesis and Exodus—books in which may be found abundance of 'grossness and sensuality,' if taken merely in the literal or natural sense. *To the pure, thou wilt show thyself pure*, may be said pre-eminently of the Holy Word, and, in their degree, of the expositions of Emanuel Swedenborg.

Mr. Clowes, though interested in the young De Quincey, does not appear to have perceived in him any relish for higher than earthly science. 'Never in one instance did he seek to bias my opinions in this direction. Upon every other subject he trusted me confidentially, and notwithstanding my boyish years (15–16) as his equal. His regard for me, when thrown by accident in his way, had arisen upon his notice of my fervent simplicity and my unusual thoughtfulness. Upon these merits I had gained the honourable distinction of a general invitation to his house, without exception as to days and hours, when few others could boast of any admission at all. The common ground on which we met was literature—more especially the Greek and Roman literature; and much he exerted himself, in a spirit of the purest courtesy, to meet my animation upon these themes. But the interest on his part was too evidently a secondary interest in *me*, for whom he talked, and not in the subject. He spoke much from memory, as it were, of things that he had once felt, and little from immediate

sympathy with the author; and his animation was artificial, though his courtesy, which prompted the effort, was the truest and most unaffected possible.' Possibly the good man, so full of infinitely higher thoughts than could have entered the minds of the Greeks and Romans, and hard pressed to get through the literary and other labours accumulating upon him, had to use some exertion to keep himself from thinking this bookish boy somewhat of a *bore*.

'The connection between us,' he continues, 'must have been interesting to an observer, for, though I cannot say with Wordsworth, of old Daniel and his grandson, that there were ninety good years of fair and foul weather between us, there were, however, sixty, I imagine, at the least; while, as a bond of connection, there was nothing at all that I know of beyond a common tendency to reverie, which is a bad link for a *social* connection. The little ardour, meantime, with which he had for many years participated in the interests of this world, or all that it inherits, was now rapidly departing. Daily and consciously he was loosening all ties which bound him to earlier recollections, and in particular, I remember—because the instance was connected with my last farewell visit, as it proved—that for some time he was engaged daily in renouncing book after book of classical literature, in which he had once taken particular delight. Several of these, after taking a final glance at a few passages, to which a pencil reference in the margin pointed his eyes, he delivered to me as memorials, in time to come, of himself. The last of the books given to me under these circumstances was a Greek *Odyssey*, in Clark's edition. "This," said he, "is nearly the sole book remaining to me of my classical library, which, for some years, I have been dispensing amongst my friends. Homer I retained to the last, and the *Odyssey* by preference to the *Iliad*; both in

compliance with my own taste, and because this very copy was my chosen companion for evening amusement, during my freshman's term at Trinity College, Cambridge. . . . Your own favourite Grecian is Euripides, but still we must all value Homer. I, even, old as I am, could still read him with delight, and as long as any merely human composition ought to occupy my time, I should have made an exception in behalf of this solitary author. But I am a soldier of Christ; the enemy, the last enemy, cannot be far off; *sarcinas colligere* is, at my age, the watchword for every faithful sentinel, hourly to keep watch and ward, to wait, and to be vigilant. This very day I have taken my farewell glance at Homer, for I must no more be found seeking my pleasure amongst the works of man; and that I may not be tempted to break my resolution, I make over this my last book to you!"

' Words to this effect, uttered with his usual solemnity, accompanied his gift, and at the same time he added, without any separate comment, a little pocket Virgil—the one edited by Alexander Cunningham, the bitter antagonist of Bentley—with a few annotations placed at the end. The act was in itself a solemn one, something like taking the veil for a nun—a final abjuration of the world's giddy agitations. And yet to him—already and for a long time linked so feebly to anything that could be called the world, and living in a seclusion so profound—it was but as if an anchorite should retire from his outer to his inner self. Me, however, it impressed powerfully in after years; because this act of self-dedication to the next world, and of parting from the intellectual luxuries of this, was also in fact, though neither of us at the time knew it to be such, the scene of his final parting with myself.

' Immediately after his solemn speech, on presenting me with the *Odyssey*, he sat down to the organ, sang a

hymn or two, then chanted part of the Liturgy, and finally, at my request, performed the anthem so well known in the English Church service—the Collect for the seventh Sunday after Trinity—*Lord of all power and might*. It was summer, about half after nine in the evening; the light of day was still lingering, and just strong enough to illuminate the Crucifixion, the Stoning of the Protomartyr, and other grand emblazonries of the Christian, which adorned the rich windows of his library. Knowing the early hours of his household, I now received his usual fervent adieu—which, without the words, had the sound and effect of a benediction—felt the warm pressure of his hand, saw dimly the outline of his venerable figure, more dimly his saintly countenance, and quitted that gracious presence, which, in this world, I was destined no more to revisit.

‘The night was one of the first half of July 1802, in the second half of which, or very early in August, I quitted school clandestinely, and consequently the neighbourhood of Mr. Clowes.’

Twenty-nine years afterwards, when the run-away schoolboy had become celebrated as a literary scribe and an opium-eater, he saw in the papers the death of his revered early friend: ‘Holiest of men whom it has been my lot to meet. Yes, I repeat, thirty-five years have passed, and I have yet seen few men approaching to this venerable clergyman in paternal benignity, none certainly in childlike purity, apostolic holiness, or in perfect alienation of heart from the spirit of the fleshly world. I have delineated the habits and character of Mr. Clowes at some length, chiefly because a connection is rare and interesting between parties so widely asunder in point of age—one a schoolboy, and the other almost an octogenarian: to quote a stanza from one of the most spiritual sketches of Wordsworth:—

We talked with open heart and tongue,  
Affectionate and free—  
A pair of friends, though I was young,  
And Matthew seventy-three.'

The supposed octogenarian in 1802 had not completed his fifty-ninth year; but in mental age and experience he was, no doubt, as far in advance of the boy as the latter imagined.

## CHAPTER VII.

## PUBLIC EXERTIONS AND ESTIMATION.

1796—1806.

DURING the awful period which closed the eighteenth and began the nineteenth century, when *war, famine and pestilence* raged in the wake of open infidelity and vice, and seemed to threaten the very existence of society, Mr. Clowes's patriotism and zeal were conspicuous and urgent in detecting and uprooting the real source of all the evil. His discourses on the occasions of national fasts are amongst the most powerful and eloquent productions of his pen, and may be read with interest by those not prepared to take in his more spiritual expositions of Holy Writ.<sup>1</sup> In one preached on March 7, 1798, he says, 'I should think I ill deserved your confidence, as appointed to address you on the present awful occasion, did I draw over my real sentiments any veil of dissimulation, so as to conceal from you what appears to me to be our GREAT danger, and to constitute the REAL ground of *just and alarming apprehension*. It is my duty, therefore, to say (although to some, I am aware, it may sound like a harsh and severe truth), but, I repeat it, it is my duty to say, and I should for ever reproach myself for not saying, that we are in more danger *from ourselves*, at the present awful juncture, than *from our enemies*; and that great as our

<sup>1</sup> See 'Miscellaneous Sermons,' 1833.

GOD *alone*, who in like manner controls the minds and thoughts of His people, and does not, therefore, permit the counsels of the wicked to promote their evil purposes, only so far as those purposes may be rendered subservient to the higher purposes of His own eternal and all-blessing counsels ?'

A note to the printed sermon thus alludes to the outcry raised against the corn-dealers, who had been accused of artificially making scarcity and high prices. 'However disposed the author may be to admit the necessity and the honourableness of the employment of those whose business it is to supply the community with the fruits of the earth, and however willing he may also be to impute the present scarcity rather to the unproductiveness of the late harvest than to the dishonesty of those who are dealers in it; yet let it not be thought that on this account he is any advocate for that dishonesty, if it shall be found to exist. So far from it, he thinks it his duty to take the present opportunity of declaring his unreserved opinion, that as no crime can be supposed of a blacker dye than for a man to enrich himself at the expense of the health and comforts of his indigent neighbours and their starving families, so no crime can be more sure to draw down sooner or later on the head of the perpetrator every species of the most terrible yet just judgments.'

Early in the century appeared *A Dialogue between a Churchman and a Methodist on the Writings and Opinions of Baron Swedenborg*, written, like all the author's works, in a style entirely free from the asperity and prejudice too common in controversial writings. The *Dialogue* is introduced by the following 'Advertisement': 'The Editor of the following Dialogue wishes to acquaint the reader, that having penned it down from the memory some hours after he had the pleasure of hearing it, he

cannot be positive that he has preserved the exact expressions used by the speakers; but this he can venture to say, that he has not mistaken their sentiments and ideas, and he flatters himself that as to the language, too, it does not err much from the original. It did not appear in the course of conversation that the arguments advanced by either party made much impression on the other; and in this respect the debate seemed to end, as most other debates of the same sort generally do, in unchanged and confirmed opinion on both sides. Nevertheless it must be allowed, to the credit of the disputants, that they never once lost their temper, though they spoke with freedom, and sometimes with seeming asperity; and that contrary to the common manner of terminating such a contest, though very warm combatants, they parted very good friends. It is left to the reader's cooler judgment to decide which of the parties had the advantage in the argument.'

A man of Mr. Clowes's mind could not fail to be interested in the character and writings of the German philosophical poet Klopstock. Impressed with his piety and virtue, he felt sure that in entering a better world, the poet's ideas of 'glory' would receive a corresponding elevation. With this view, Mr. Clowes wrote a tract, the rough MS. of which is before me, entitled *Klopstock in Heaven correcting his former ideas of human Glory, in a Dialogue between him and his Meta*, introduced by the following 'Advertisement': 'The following pages are founded on a Work lately published, entitled *Memoirs of Klopstock and his Wife, translated from the German*, in which is introduced a short Dialogue on Fame or Glory, between Klopstock and his Wife, whom he was accustomed to call *Meta*. The sentiments contained in that Dialogue appear to be utterly unworthy of the two speakers, as falling vastly short of the proper and genuine



idea of the subject of it. It is to correct those sentiments, as it may be presumed that Klopstock has now corrected them, since his removal to a better world, that the following Dialogue was written.' Klopstock died in 1803,—this was probably written a year or two afterwards.

In this interesting tract Klopstock gives up his worldly idea of the love of glory as 'the wish to be loved and valued by posterity,' and adopts the sentiment that 'true glory results from the judgment or opinion of the Great FATHER OF BEING, and of His Angelic Host;' which opinion is always formed according to Truth; that is to say, according to all those heavenly and blessed principles of Goodness, Wisdom, Purity and Holiness which the Truth inspires. . . . This is what JESUS CHRIST declared when He said in His last Divine Prayer to His Father, "*The Glory which Thou hast given Me, I have given them, that they may be one as we are.*"'

Human glory, however, is admitted to have its uses. 'For the bad are frequently instigated by it to perform useful services to society, and with the good it operates to increase their sense and perception of the Divine Glory. . . . The well-disposed mind is always in the habit of referring all its glory to GOD, its supreme Source, because it sees and knows that as every good and every excellence comes originally from GOD, so of course the glory derived from every good and every excellence must also belong unto GOD.'

The Dialogue concludes with the following eloquent passage: 'That the great Talent of all Talents is to love GOD above all things, and our neighbour as ourselves; that the highest nobility of Birth is to become a Child of GOD, and the most splendid of all Dignities to be ranked amongst the Heirs of His Kingdom; that it is more honourable to cherish the Truth of GOD in our hearts

and lives than to excel in the refinements of human Learning, and a greater glory to do good actions, and to subdue our passions, than to found empires and to conquer kingdoms. Finally, that there is no glory to be compared with the glory of existing, and no fame equal to that of being a Man, born to the noble capacity of conjoining himself with the GOD of Heaven, and living a life of immortality and bliss; and therefore whatever fame may attach to the character of a learned Historian, a mighty Conqueror, an eloquent Orator, or even a great Poet, it is all an atom when compared with the transcendent honour of a true Christian, who aspires after the immortal glory of becoming, like *the King's Daughter* of old, ALL GLORIOUS WITHIN.'

The high estimation in which Mr. Clowes was held in Manchester, and by his friends elsewhere, was not confined to private individuals. After Mr. Pitt had resumed office in 1804, Mr. Baron Graham, unknown to Mr. Clowes, mentioned him to Lord Camden, then Colonial Secretary, as a clergyman well qualified to grace the Episcopal bench. Lord Camden repeated the recommendation to Mr. Pitt, who soon afterwards offered a vacant bishopric to Mr. Clowes's acceptance. The offer was made through Baron Graham, to whom Mr. Clowes replied that he felt deeply obliged to his early college friend for so kind a mention of his name; but that he could only return the answer he would have given to the King in person if he had been sent for to St. James's: 'Please your Majesty, I have but one favour to ask, which is, that your Majesty will graciously permit me to spend the remainder of my days among my congregation at St. John's.'

A tribute of a different kind soon followed which he could not equally withstand. On the completion of his great undertaking, the translation of the *Arcana Cœlestia*,

his friends were desirous of testifying their sense of his services by presenting him with some appropriate token of their esteem. This was accomplished in the following manner:—

A plan had for some time been in contemplation for holding an annual assembly of the receivers of Swedenborg's testimony, who had not joined the separated body; and the place selected for the meeting was Hawkstone Park, the beautiful seat of the Rowland Hill family in Shropshire, then the property and residence of Sir Richard Hill, Bart. A comfortable inn was and is still open at one of the entrances to the park; and here, from the 8th to the 11th of July, 1806 was held the first of a series of annual meetings, which continued for more than half a century, to the edification and delight of all who were privileged to attend them.

At that meeting Mr. Clowes found himself, after breakfast on the morning after the company had assembled, sitting between the two gentlemen who had acted as his amanuenses, with three other gentlemen placed immediately opposite. Presently the two youngest ladies of the party came forward and presented him with a golden cup and cover, bearing an inscription as follows:—

‘To the Rev. Mr. CLOWES, A.M.,  
Rector of St. John's, Manchester, and late fellow of Trin. Coll. Cambridge.  
A.D. 1806.

‘This tribute of affectionate esteem was presented by the lovers of the genuine doctrines of Christianity, to express their grateful recollection of his disinterested and indefatigable exertions as a zealous promoter, an able defender, and a faithful translator of the Theological Writings of the Hon. Emanuel Swedenborg.’

On the presentation of the cup by the young ladies, the gentleman opposite Mr. Clowes addressed him in a speech expressive of the warm attachment and grateful feelings of his friends, and their desire that he wou'd

accept that cup as a slight testimonial of their regard. A silver cup was then presented, with appropriate addresses, to each of the gentlemen who had acted as amanuenses.

Mr. Clowes said he was so overwhelmed by this unexpected act of kindness, that he was unable to utter a single word in reply. The same was the case with one of his assistants; but the other, having more time to collect his thoughts, acknowledged the gift in a spirited speech.

Such was the beginning of 'The Hawkstone Meeting,' the object of which was defined in its first Report, to be 'To cherish mutual good-will and charity, one towards another; to discuss such subjects as might appear of importance to the rising New Church, and to enjoy the gratifications to be derived from viewing the beautiful scenery of Hawkstone Park.'

At this meeting the following Declaration was made:—  
'We, the undersigned, being met at Hawkstone Park, for the purpose of cherishing mutual goodwill and charity, are unanimous in adopting the following Declaration of the Manchester Society, as expressed in their last Annual Report, and conceive it may be advantageous to the interests of the New Church that it be adopted universally, viz. :—

"That all ought to be regarded as members of the Lord's New Church, who believe in the sole divinity of JESUS CHRIST, and in the internal spiritual sense of His HOLY WORD, as revealed to His servant E. Swedenborg, and who live a life according to the Decalogue, by shunning evils as sins against that great and holy GOD; and that everyone ought to be left at perfect liberty to use his own external forms of worship, whether in the Establishment or out of it, and thus be judged from his life and conversation, rather than from ceremonious observances."

*A few plain Answers to the Question, why do you*

*receive the Testimony of Baron Swedenborg?* caused an attack from the 'Christian Observer,' the organ of the so-called Evangelical party, in which the author was accused of abetting Deism, Socinianism and Sabellianism, and reproached for continuing to officiate as a beneficed clergyman in the Church of England, whilst holding and promulgating the doctrines of Swedenborg. This attack called forth *Letters to the Editors of the Christian Observer*, in which is shown that there is no such contradiction between the doctrines of Swedenborg and those of the Church, interpreted fairly, as to render a separation from her communion binding on the conscience. The Church recognises the Divinity of Christ, and a Trinity in unity; so does Swedenborg: the Church also teaches the necessity and merit of the sufferings and death of Christ; so does Swedenborg: and there is no obligation upon a clergyman to interpret these doctrines in one particular manner. 'Concerning *Justification by faith alone*, it has been already proved that the Church of England is at variance with herself on this subject; since, howsoever in her Articles and Homilies she may press such a doctrine, yet in her Liturgy, it is plain, she enforces continually the doctrine of justification *by charity and good works*. I conclude, therefore, that my peculiar views of the doctrines of Christianity supply no conscientious reason for quitting my station and office in the Church of England, but on the contrary bind faster upon me the weighty obligation of submitting to the reluctancies of private judgment, rather than disturb the Church with schism, give birth to a sectarian spirit, and remove myself from the sphere of usefulness in which the Divine Providence has been pleased to place me. And I will venture to assert yet further, that if your rule of scrupulous conscience was to be generally applied, and all the bishops and clergy of the Church of England were compelled to submit to its

authority, the Church would soon be left destitute of her ministers; since it is my firm belief, that there is scarcely to be found a single clergyman in the United Kingdom, who is in *all* respects perfectly satisfied as to the exact rectitude of the doctrine, the discipline, and worship of the Church in which he ministers.'

He then goes on to show the sandy foundation on which the so-called Evangelical school attempt to build the Christian Church.

'If there be one sign more signal and tremendous than another of the darkness, which at this day overspreads the face of the Christian Church, and conceals from its views the bright light of the eternal Truth, it appears to me to be this, that after the multiplied and express declarations of the sacred Scriptures on the point of justification, it should still be maintained by any who profess to believe in those Scriptures, that *man is justified by faith alone*. For let us hear now what the sacred Scriptures say on this very interesting subject, and whilst their authority determines the question in agitation, let it silence all the vain reasonings of ignorance and error. I shall only adduce the following passages out of a thousand which might be adduced: *Every tree which bringeth not forth GOOD FRUIT is hewn down and cast into the fire*. Matt. vii. 19-21.' Then follow a number of other texts, proving that men are judged and rewarded *according to their works*, as in Matt. xvi. 27; Rev. xx. 12, and many other places. After lamenting the blindness caused by perverting and falsifying the Truth, the writer goes on: 'It is evident then, from the universal tenor and testimony of the Word of God, that *justification by faith alone* is an article of belief which has no ground of truth to stand upon, being one of those visionary and pernicious tenets which abound more or less in all corrupt churches, and which the Saviour of the world reprobates in that strong

rebuke to the Jewish rulers, where He says, "*Ye have made the Word of God of none effect by your tradition;*" and again, "*Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*"'

These letters are dated Manchester, December 8, 1806.

During the same year, a discussion arose on the question, with what Body did the LORD rise from the sepulchre? As the Lord appeared to be, like any other man, in a material or earthly body, and it was considered impossible that anything earthly could ascend to Heaven, become invisible, or appear in a room, 'the doors being shut,' still less, become actually *Divine*, as Swedenborg teaches; it was held, by some, that the crucified Body of the Saviour was dispersed, while in the sepulchre, and by others, that it was dissipated, or consumed, in his ascension, as might be imagined to have been the case with the body of Elijah. Others, on the contrary, held that the LORD, being the ALMIGHTY CREATOR Himself, could, and did unite in His manifested Person every order and degree of existence, down to the elements of which the material universe is formed. Mr. Clowes appears to have held this view, and that the Lord's Body was material, when entombed in the material world; but he certainly never regarded it, as some have supposed,<sup>1</sup> as '*merely material.*' On the contrary, he taught that 'the Body which the Lord had from the mother Mary, was successively put off, until He became no longer her son; wherefore He called her "Woman," to intimate that He was no longer her son, but was, by nativity, as well as conception, the Son of God. The Body, then, in which the blessed Jesus appeared after His resurrection, had an immediate Divine origin, being formed successively from a Divine soul, and thus partaking of Divine qualities,

<sup>1</sup> Mr. Mason's pamphlet on the 'Non-materiality of the Lord's Body,' p. 4.

which completely distinguished it from all other bodies, whether of men or angels.'

The question having given rise to much controversy, an Address was issued by the Society at Manchester, no doubt drawn up by Mr. Clowes, setting forth what Swedenborg had written upon the subject; proving that 'the LORD *rose with His whole Body, which He had in the world, and left nothing in the sepulchre;*' and that HE was nevertheless DIVINE even to '*His very Body.*' The difficulty of the debate probably lay in the impossibility of settling what each party understood by *matter* and *materiality*. The conclusion of the Address is in Mr. Clowes's characteristic style, and will be regarded by most readers as its most edifying part:—

'To conceive fully the precise nature of the REDEEMER'S Divine Body, transcends perhaps all finite apprehension. But if it cannot be perfectly conceived, it may be piously adored, as containing in it *all the fulness of the GODHEAD*, and being the only MEDIUM of approach to and of operation from the hidden DEITY. May the readers of the New Jerusalem verities profit by this truth, and seek rather to adore in humility, than to speculate with subtlety, being content to know that their GOD, by becoming incarnate and assuming a natural and rational Humanity, dwells now in a Divine Body, and that in and through that Body He rules heaven and earth, and gives eternal life and salvation to all those who in true repentance believe in Him, and come unto Him. But still in that Body He is, and ever must be, the INCOMPREHENSIBLE, as being the INFINITE and the ETERNAL.'

The MS. before me is corrected by Mr. Clowes, and in his own handwriting is the following concluding paragraph:—

'It is the devout prayer of the Society, that the above



observations may be received in the same temper and spirit of charity and goodwill in which they are presented to the public, and may thus lead every reader to the humble and thankful adoration of the One Only LORD and SAVIOUR, in that BODY which He has been pleased to make DIVINE, and thus to exalt to the closest Union with Himself, as the Only Medium whereby He can henceforth be approached and adored by His creatures. AMEN.'

This document is dated Manchester, November 24, 1806.

## CHAPTER VIII.

### CORRESPONDENCE.

1801—1807.

THE letters of Mr. Clowes are not only full of heavenly love and wisdom, applied to the different states of his friends ; they are also proofs of the depth and firmness of his friendship.

The friends thou hast and their adoption tried,  
Grapple them to thy soul with hooks of steel.

In this case, rather, with links of gold.

A series of letters to a worthy gentleman, and continued to his widow, will describe the writer's life during the early part of the new century. The first is dated

‘Manchester: February 7, 1801.

‘My dear Sir,—It gave me particular satisfaction to hear of your safe return, and that you found the family well, and I trust this consideration will make you less afraid of venturing from home at a future opportunity, to contribute to the happiness of your distant friends. For, of this I wish you to be well assured, that by your late visit to Manchester, you have not only added to our gratification, but to our improvement; and I am willing to flatter myself that on this account you will see it to be your *duty* to repeat your visit as often as opportunity offers. It is certainly a high privilege, for which we can never be enough thankful to the Father of mercies, that

we are permitted at times to associate together in His spirit, and assist each other in those things which most concern us, viz., the things of His eternal Word and kingdom, by confirming good principles, dissipating doubts, removing errors, and making the way as clear as we can to the blessed abodes of the Supreme Intelligence and purest Mercy. But it is a privilege still more extraordinary and more deserving our grateful acknowledgment, when we are enabled to take each other by the hand in the happy way, and to see how we are indebted to each other, under the Divine Providence, for our several advancements.'

' Manchester: June 15, 1801.

' My very dear Sir,—Though prevented hitherto by multiplied engagements from setting pen to paper, I have felt a particular anxiety to return a speedy answer to your last kind favour, lest you should suppose that the freedom which you take in criticising the Sermon I sent you, had given offence, and checked friendly communication. This, I assure you, is so far from being the case, that I have felt the cord of affection drawn much closer, since I received your kind reproof; and I trust you will believe me when I say, that I shall ever esteem it one of the surest marks of your friendship and regard, that you use the same freedom in future. When Charity censures, it ought to inspire charity, by humbling us under a sense of the error which could put charity to so much pain, whether the error be real or apparent. It is not my wish or intention to enter into any justification of the expressions to which you object. *What I have written, I have written*; and if it gives offence, or does injury to any well-disposed mind, I am heartily sorry for it. But when you say that your objection to the meaning of those expressions is grounded upon the first verse of the seventh chapter of St. Matthew, *Judge not that ye be not judged,*

I confess I cannot see that your objection has any ground to stand upon; since this precept of Jesus Christ, according to the testimony of Emanuel Swedenborg, cannot in anywise be meant to extend to judgment respecting anyone's moral and civil life in the world, but to judgment respecting any one's spiritual and celestial life (see *C. L.* 523). I am of opinion, therefore, my dear Sir, that we are allowed by the laws of Jesus Christ, and that it is occasionally an important duty imposed on us, to represent bad men as they appear to be, and even to give them names according to such appearance, provided we do not meddle with their eternal states before God, or give a judgment separate from charity. For if we did not thus judge the moral and civil conduct of each other, there is every reason to believe that the wicked and ill-disposed would succeed better in their corrupt purposes, for want of necessary caution on the part of those whom they wish to ensnare, and who can only be put upon their guard by timely notice, and severe censure of the corruptions to which they are exposed.'

Volumes of Clowes's sermons might be searched for any passage likely to give offence by harshness of language or severity of judgment; but in a sermon preached, March 12, 1801, on the occasion of a general fast, the preacher's abhorrence of the infidelity and anarchy prevailing in France, finds vent in more than his usual energy and warmth of expression.

'The war,' he says, 'in which we are engaged is still a contention of order against anarchy and confusion: it is still a dreadful struggle which is to determine whether we will adopt the detestable maxim of our enemies, and say *there is no God who governs the earth*, or will yet suffer ourselves to be guided by that eternal wisdom of the MOST HIGH, which declares, *Shall not GOD avenge His own elect, which cry day and night unto him?*' Further

on comes the passage which may, not improbably, be that objected to.

‘ Let us, then, make no scruple to allow our adversaries this just commendation, that they act in perfect *consistency* with their principles : they have adopted a dreadful system of infidelity, and infidelity leads, by direct consequence, to all possible profligacy of manners : whilst, therefore, they are ambitious, cruel, rapacious, unjust, crafty, and dead to every sentiment of true virtue, their conduct is only such as might reasonably be expected from them ; the current which must necessarily flow from such a fountain-head ; the fruit which would naturally grow on such a tree.’

In regard to judging *not according to the appearance but righteous judgment*, Mr. Clowes was never dazzled by a display of brilliant talents. He said, ‘ The Lord esteems no one for his talents, but for the use made of them. Men admire themselves and each other for their talents, and thus forget the Lord. The generality would more patiently endure a reflection on their moral character than their intellectual abilities.’

The next letter refers to some particulars of school education, in which elocution is recommended as a fit subject for school practice. ‘ Boys may be properly initiated into the art of *speaking in public* by accustoming them early to *deliver orations*, in a graceful manner, before a public audience.’

In another he answers an enquiry as to the origin of the *Mass*, upon which he says the learned are not agreed ; some deriving the term from the Hebrew *Missah*, an offering ; others from the Latin *Missa*. He prefers the former derivation, and adds, ‘ Whatever may be the original meaning of the term, we are forced to conclude, if the testimony of E. S. is to be depended on, that the *Mass* will continue ; since he asserts over and over, that

the externals of the Old Church will remain, and that its devastation consists in having an External without an Internal.'

Writing to the same gentleman, March 7, 1806, he congratulates him on the birth of a son, and accepts the honourable office of godfather, devoutly praying 'that the dear child may sooner or later attain the possession of all the heavenly graces and excellences which the name of John involves.' He then says, 'It gives me particular pleasure to think of meeting you at Hawkstone, and I am disposed to hope that, under the blessing of Divine Providence, much important benefit to the New Church may be derived from the intended plan of assembly. My only apprehension is, lest the number of visitors on the occasion should be too large, which may prevent all the advantages resulting from a *select* society.'

The next letter alludes to a state of discouragement and spiritual trial which appears to have befallen his friend, and is an instance of the sincerity and integrity of the writer's friendship—cheering and supporting, but not flattering:—

'Manchester: April 23, 1806.

'My very dear Sir,—Being favoured with the opportunity of a little leisure, I hasten to reply to your letter, and especially to that part of it which respects your spiritual state, so far as it is to be collected from your own very affecting and distressing account.

'Yet when I call the account *distressing*, perhaps I ought to correct myself, since it appears to me that it is more reasonable to *congratulate* you, than to condole with you on the history of your late perceptions and sensations. For, what is that history, or what doth it involve, but a true and faithful transcript of the Divine mercy and operation, in leading you to a just knowledge and apprehension of what you are in yourself, and of what you must

ever continue to be, without the aid of Omnipotence. What, therefore, must be the purpose of that mercy in so opening your eyes, but to recall you from yourself, and from all dependence upon everything which is merely *your own*, that so you may seek refuge in the bosom of a boundless and most tender love, and in the guidance and protection of an Almighty Arm, ever at work to redeem you from yourself, and from all self-accusation (or rather from the accusation of lying spirits), and to renew you in the love, in the knowledge, and the practice of every heavenly grace and virtue? Wherefore, my dear Sir, be not discouraged, but rather consoled by the picture of infirmity and of disorder which has been presented to your view. Only suffer that picture to conduct you to a sincere humiliation before your God, and be content to feel yourself the miserable being you describe, until it shall please the Great Saviour to speak peace to your sorrows by the revelation of Himself and of His essential mercy and truth. I recollect a passage in our enlightened author, though I cannot immediately refer to it, in which he says that the angels attendant on man never inspire him with confidence in his own virtues and talents, but rather the reverse, lest he should be betrayed into a false and fatal dependence on what he might be led to call his own excellences. And how do you know, my dear Sir, but that this has been the case with you, and that accusing spirits have been allowed to exercise a temporary influence, in order to guard you against *presumption*, and at the same time conduct you to that highest of all Christian graces, *Humility*? At all events, let me conjure you still to be urgent in supplication to the Incarnate God, *until He plead your cause*. And if the enemy still continue to *smite you on the one cheek; offer to him the other also*. Only do not believe all to be true which the Accuser lays to your charge; but by diligence in the

discharge of your relative duties, and by patient submission to suffering, endeavour to prove that, however defective your motives may heretofore have been, and however imperfect your obedience, you have still a hope that the *crooked may be made straight and the rough places plain*, and that you may finally *see the salvation of the Lord*. In devout prayer that your present temptation may come to a happy termination, and may introduce you to that blessed kingdom which can only be opened by similar tribulation,

‘ I remain, my dear Sir,

‘ Your affectionate brother,

‘ J. CLOWES.

‘ P.S.—I should be glad if you would let me know at an early opportunity the progress of your spiritual state ; and if you could inform me at the same time how many friends from your neighbourhood are likely to attend the approaching meeting at Hawkstone in the first week of July.’

The high rank assigned to *humility* in the foregoing letter was equally apparent in the writer’s conversation. He said, ‘ The Lord, when on earth, was the most humble of men, and He is the same in heaven : not only the most humble man, but the only humble man. And in this manner He delights to appear, and does appear to the celestials : not as a King in majesty and greatness. Few can bear this view of the Most Humble Man : *Learn of Me, for I am meek and lowly of heart.*’

Elsewhere, he remarked on the sensual notions of the Jews, who cried ‘ *He saved others, let him save himself. Let him come down from the cross, and we will believe him.*’ The display of supernatural power in saving *Himself*, they pretended, would have convinced them ; the infinitely greater effort of saving others by the *sacrifice* of Himself, was beyond their comprehension.



The estimable person addressed in the foregoing letters departed this life early in the following year. Mr. Clowes thus writes to the widow:—

‘Manchester: February 26, 1807.

‘My dear Madam,—With overflowing heart and eyes, I most feelingly condole with you and your dear children on your severe trial, in the loss of a most excellent husband and father. Yet why do I say *loss*, when we have the testimony of the Eternal Truth to assure us that this putting off the mortal covering makes no separation of *mind*; neither doth it remove the departed spirit to any greater distance from us than before? It is true the *bodily* eye can no more behold the image on which it was accustomed to gaze with delight; neither can the *bodily* ear receive the sounds which had before been communicative both of pleasure and instruction. But what then? The spiritual eye can still see, and the spiritual ear can still hear the dear object of their affection, and can thus be made sensible of his nearness, his presence, and his operation, in a manner possibly more powerful and full than can be effected by the bodily senses. Let us not then say that we have suffered any *loss*, but rather let us say that he whom we so tenderly love is only removed into a state of closer and more intimate association with us; and I would add, into a state also of promoting our real good to greater advantage than he could possibly do when present in the body. For thus Jesus Christ testified to His disciples when He was about to leave the world and return unto the Father, “*It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you.*” Now the Comforter, we know, was His own Divine Operation; consequently it was Himself operating to a much more blessed effect on His disciples after his departure

from the world than He could do when present in the world. How, then, do we know but that this may be the case with every departed friend, and that consequently by his departure he is rendered capable of promoting our real interests, of advising, comforting, and protecting us more powerfully and advantageously than he could otherwise have done? Wherefore let us console ourselves with this consideration; and believing the departed object of our love to be himself both more wise, more happy, and more powerful than when encumbered with mortal covering, let us believe also that he is capable of communicating to us both more wisdom, more happiness, and more ability.

‘I am glad to hear that you propose to continue your occupation, and wishing you every support under your arduous duties, and praying devoutly for the consolation of yourself and your dear children under your present trial,

‘I remain, dear Madam,

‘Yours most affectionately,

‘J. CLOWES.’

He disliked hearing death spoken of as an evil, and remonstrated with a lady who persisted in bemoaning the death of Bishop Heber, telling her he should rejoice in having a friend die in the same glorious cause. In anticipation of his own removal, he said, ‘Why should you wish to keep me always in the kitchen? while we are in this world we live only in the kitchen—we were born to live in the parlour.’

In June he wrote again to the same lady, saying, ‘It affords me real satisfaction to hear that you are so powerfully supported under your late heavy affliction; and I doubt not the same Divine Hand which at present so mercifully enables you to bear your burden, will continue its aid in every period of your pilgrimage here

below. I am glad also to learn that you have the resolution to go on with your occupation, since exertion in that way will keep your mind in a state of activity, which will prevent it from becoming the prey of sadness and lowness. May the blessing of Heaven be with you in all things! and may He who *defendeth the cause of the widow* prosper all your labours to the increase of His glory and of your own happiness.

‘I am much obliged by your kind and friendly invitation, which I should accept with the utmost pleasure, but that I have been lately much troubled with a complaint in the organs of speech, for which a warm sea-bath is recommended by my physician. I propose therefore after the Meeting at Hawkstone to direct my course to the sea at Parkgate, in the neighbourhood of Chester, where I am already engaged to meet a party for about six weeks or two months.’

The second ‘Hawkstone Meeting’ was held at the beginning of July, and occupied one of its sittings in discussing the Minutes of a Conference of the separated societies which had been held in London in the preceding May. The views of the Meeting were embodied in a series of resolutions, concluding with the following:—

‘Resolved unanimously, that, notwithstanding the liberty which this Meeting has taken in the above resolutions, by making their remarks on some of the Minutes of the London Conference, to which they have been led by motives of the purest charity, yet they wish to observe that there are many things contained in those Minutes which meet with their hearty concurrence, and in which they shall be happy to unite with their London brethren.’

The following paragraph in the Report of the Hawkstone Meeting is also worth copying:—

‘Sunday, July 5.

‘In the morning all the company attended Divine

Service in the chapel of Weston, and in the afternoon at Sir Richard Hill's domestic chapel, where an excellent sermon was preached by the Rev. Bryan Hill, brother of Sir Richard. After Divine Service the company were invited, in the handsomest manner, by Sir Richard to partake of some refreshment in his house, on which occasion they were highly gratified by the condescending and obliging manner with which they were received and entertained by their generous host.'

Some of the resolutions of this meeting seem to have given considerable offence to the separated brethren; and the Rev. Richard Jones, minister of the 'Peter Street Church' in Manchester, drew up 'A Friendly Address to the Receivers of the Doctrines of the New Jerusalem Church, on the Propriety of adopting suitable Forms of External Worship: to which are added a Few Passages from a Work of the Hon. Emanuel Swedenborg, entitled "Apocalypsis Explicata," intended to shew (in answer to a part of the last "Hawkstone Report") that there are no sentiments therein contained which teach that the New Church ought not to be separated from the externals of the Old.' Mr. Jones's pamphlet is charitable in spirit, temperate in style, and ingenious in argument. Whatever opinion we may form of his position, we cannot but be charmed with his Christian and gentlemanly mode of expressing himself. Whilst he allows that those who have not separated have done perfectly in accordance with a proper spirit of liberty, he also claims the right for those who choose to separate, of being guided by their own judgment, and of being allowed to exercise the same liberty. Mr. Clowes replied by 'A Letter to T. Banning, Esq., containing Strictures on Mr. Jones's late Pamphlet entitled "A Friendly Address," &c., 1808.' Mr. Jones had enumerated the disadvantages felt by those who remained 'in the Old Church.' 'They *appear*,' said he, 'to approve

by their presence what they do not approve in spirit; they abide in external forms according to which they cannot profess with their lips what they really believe; thus they *appear* to sanction the Old Church, when their end is to establish the New.' But Mr. Jones had overlooked the disadvantages of the separated party, and this omission Mr. Clowes supplies. 'When,' he says, 'I take a retrospective view of what is past, and reflect on the needless offence given, and on all the bitter prejudice excited against the New Doctrines by the conduct of those who could not be content with their accustomed forms of external worship; when I observe how the predicted glorious New Church, intended as a universal blessing to the whole race of mankind, has been thus degraded to a common *sect*, whilst limits have been set to her universality, and contempt poured on her high authority, by the groundless scruples and unyielding fastidiousness of her children; when I see the barriers of distinction between the clergy and the laity thrown down, and ministers officiating alternately at the altar and the shop, in despite of that heavenly doctrine which insists so peremptorily on the great danger of all such confusion; when I hear it gravely asserted that to become a real living member of the LORD'S New Church it is not sufficient to attend conscientiously to your life and conversation, to your sentiments, your doctrine and your practice, but you must adopt a particular mode of worship, you must be re-baptised, you must no longer associate with the former companions of your devotions and religious exercises: when I consider how directly opposite these injunctions are both to the declarations and example of JESUS CHRIST and his Apostles, who, it is well known, never called their disciples to separate from the ceremonies of the Jewish Church, but, on the contrary, encouraged them to continue in the use of those external ordinances in which

they had been educated ; and lastly, when I perceive that numbers of well-disposed minds are thus discouraged from looking into the New Doctrines, because they are taught to believe that to become members of the New Church it is necessary first to become *sectarists*, and that to worship in the new temple it is expedient to *break in pieces* all their old religious usages, instead of *bending* them to the truth, as the truth hath taught ;—when, I say, I reflect on all these considerations, I am utterly at a loss to conceive how they could have escaped the notice of Mr. Jones.’ Mr. Clowes afterwards refers to the establishment of a ministry in the separated body, and affirms that the orderly ministry of the New Church is to be received from the first Christian Church ; referring to Swedenborg, in the ‘ True Christian Religion,’ Nos. 146, 155, and 784, where he says that ‘ *Falses must first be eradicated with the Clergy, and thereby with the Laity* ; for the *Clergy* here spoken of are manifestly such as have received Episcopal Ordination ; and that these are likely to be soon instrumental in fulfilling the Author’s declaration is rendered highly probable from the delightful consideration that between thirty and forty names may already be enumerated of such as have cordially embraced the New Doctrines.’

## CHAPTER IX.

## DOMESTIC AND SOCIAL LIFE AND CONVERSATION.

THE 'life of *power*,' which impressed the youthful De Quincey, at the same time that he imagined his saintly friend a religious recluse and visionary, was the best evidence of the rare combination in Mr. Clowes of heavenly motives acting in a useful life. According to the world's ideas of activity, indeed, he could hardly be called an active man; yet his labours were really immense and incessant. He was no more a mere contemplative saint than he was a mere selfish man of the world.

He ordered his affairs with great prudence, and was thus enabled out of a moderate income to contribute largely to the religious and charitable objects he had at heart. He was careful not to burden himself with worldly cares. Part of his private fortune having consisted of houses, and trouble about tenants and repairs having occurred more than once, 'Ah!' said he, 'I shall soon get rid of you,' and he parted with them to those who had more leisure for such affairs.

He had a rooted dislike to lending money. He said he had once lost his money and his friend, and he did not wish to lose any more friends. In this, as in every other case, he acted on principle, regardless of what might be thought of him. 'The man of the world,' said he, 'depends on opinion for his happiness: *componimur ex rumore.*'

He did not allow his zeal for religious and intellectual labour to prevent the necessary care of his bodily health; without which he knew that the greatest mental powers must be comparatively useless. He was careful to maintain regular and temperate habits, never failed to take daily exercise in the open air, and was a pattern of order and cleanliness in his person and house. Punctual as clockwork, he was nevertheless so little given to excessive strictness as to be treated by his servants more as a father than a master. His authority was enforced with the sweetest mildness.

‘Does he not look like an old noble?’ said one of his clerical brethren, at a meeting of the Collegiate Church at Manchester. A man so gifted, and with manners the most engaging, could not fail to be an object of admiration. With ladies he was a great favourite, and he was certainly one of their most respectful as well as affectionate admirers. Whenever he visited at Mr. Hornby’s, where the house was generally full of company, the young ladies at parting used to present themselves for a kiss: this, however, was late in his life. At a much earlier period, he was only saved by a timely warning from a severe wound of the heart. Visiting at a friend’s house in Yorkshire, he met a very fascinating young lady, with whom he soon became deeply immersed in most interesting conversation; attended her to a Sunday-school which she patronised, and afterwards to church. It was evident that he was fast becoming enamoured, when his friends thought it right to apprise him that the young lady was already engaged. This, of course, put a stop to any views that he might have otherwise entertained; but not to friendly intercourse. The lady, after her marriage, became one of his correspondents, and remained so as long as he was capable of writing; frequently consulting



him on literary and other subjects.<sup>1</sup> Many years after she had become a wife, Mr. Clowes happened to be in company with a physician who mentioned her name. 'What!' said Mr. Clowes, 'do you know Mrs. Fletcher?' 'And do you know her?' rejoined the other; upon which they both sprang from their seats, and grasped each other by the hand, as fellow-sufferers from the same shaft. I was once present when Mr. Clowes received a packet from her; and as soon as he had opened it, I could see by the kindling of his eye that it was from no common correspondent. This happened within a few days of the completion of his eighty-third year.

No one would have taken him for an old bachelor at any time. On first acquaintance, the fact of his being single was past belief. A lively woman once rallied him on the subject: 'I am sure you are married; where is your wife?' He parried the joke with a laugh: 'She is in heaven,' said he. 'Do you know,' he continued, 'we have a meeting every Monday night at Manchester to discuss the heavenly doctrines; but we do not admit ladies!' 'Ah! now,' she rejoined, 'if that house where you meet could be seen in the spiritual world, I dare say you would see it covered with snow.' This repartee pleased him greatly.

He was used to declare that after he had become acquainted with the writings of Swedenborg, he had never met with the lady who would suit him. With those who were not seriously disposed he could have no community of feeling; and those of a religious cast were too gloomy in their notions to be able to make his life comfortable. When pressed by a clerical friend, who contended that every man having the means was bound

<sup>1</sup> This estimable and gifted woman was Mrs. Fletcher, one of the intellectual circle at Edinburgh, and mother of the wives of Sir John Richardson and Dr. Davy, the brother of Sir Humphry.

to enter wedlock, he objected that circumstances might prevent; which the other denied. Mr. Clowes urged the case of a young couple on the verge of matrimony, one of them being removed by death, and the other so filled with lasting sorrow as to be unable to think of another partner. 'A most ungodly sorrow,' rejoined his friend.

Mr. Clowes considered the love subsisting between man and woman to be under the special protection of Heaven; and that, as on one hand, it may be instrumental in degrading human beings to the level of brutes; on the other, it may, by being united with its Divine origin, under a truly conjugal union, be exalted to the highest order of affection between them. He could not bear to have it treated lightly and unworthily.

'Sir,' said a young admirer of the mystics, at the end of a long and rather boastful tale of the exalted energy of his inward attainments, 'I have gained a great victory: I have prayed away the love of the sex.' 'Then, my dear friend,' said Mr. Clowes, who had listened so far without interruption, 'I have only one request to make, —that you will go home and pray it back again.'

Being asked what was the best security for matrimonial happiness, he answered, 'A life according to the commandments; for,' said he, 'before you can hope to be a good husband, you must become a good wife, by forming in yourself individually that church of holiness and order, which, in reference to the whole body of such individual churches, is called the Bride, the Lamb's wife. And,' added he, 'if you wish for a good wife, your safest course is to pray for one.'

Though not blessed with a wife himself, he was seldom without female society dear to his heart. His house was kept for a number of years by his sister, to whom he was fervently attached. When her mortal course came to a

close, the event seemed to him the loss of his all. His affliction was so great as to threaten to cast a shade over the rest of his life ; but from this he was unexpectedly reclaimed while attending her funeral ; for while looking into the grave, and bereft of comfort, he was roused by a voice above him, saying, ‘ She is not there : she is here.’ Upon which his lethargy presently forsook him, and his usual cheerfulness soon returned in full force.

While she was lying on her death-bed in the last stage of weakness, he was surprised one day to observe her sunken countenance kindle, her features become fresh, and her voice utter in a vigorous tone such a profusion of edifying counsel, as left him no doubt that an angel spoke through her. He afterwards endeavoured to put on paper the substance of what she had said, but the document has unfortunately been lost.

After his sister’s death, several ladies in turn took charge of his house, and contributed much, by their well-stored minds, to cheer his declining years ; while he, on his part, enlivened and instructed them by his edifying conversation and life. Sometimes he accompanied them to the sea-side, and always, at home and elsewhere, turned every incident to good account. At one of the inns where they staid, the cheese was complained of as tasteless. ‘ We must bruise it,’ said he, pressing the piece on his plate with a knife ; ‘ we must bruise it, and then the flavour will come out. We are all just as tasteless, till we have been bruised.’ Food often afforded him matter for thankful and instructive remark, especially butter and honey, which he generally ate at breakfast.

In driving along the road, he pointed to a field of corn waving in the breeze. ‘ Do you know,’ said he, ‘ that the motion is necessary to ripen the grain ? It is the same with ourselves : we should never be preserved in health or come to maturity, unless we were frequently shaken

by the winds of adversity ; we must be bent from our natural tendency by the blast of spiritual trials.'

Some one having expressed admiration of the charms of spring as superior to those of autumn, 'What!' said he, 'do you prefer things in an imperfect state?'

A lady who had been keeping house for him, in returning home travelled alone in the stage coach, till a man handcuffed and guarded was thrust inside. She felt much alarm, which was not lessened on learning that he was a desperate felon who had broken from jail and was now on his way back. After awhile she found herself able to pray for him ; when an unusually peaceful calm took possession of her mind, and she regarded him no longer with dread, but with compassion. She sent an account of her journey to the lady who had taken her place in attending on Mr. Clowes ; feelingly contrasting the change from the society she had quitted to that in which she travelled. 'What do you think?' said the other in her reply, 'when I read your letter to Mr. Clowes, he said nothing ; he only tittered!' No doubt he was pleased to learn that his late companion had known where to apply for help, and had found it in the hour of need. Who can say that she might not be the providential means of softening the heart of the poor creature so strangely brought into her company?

Kind and considerate to everybody, and unaffectedly tolerant of their different religious sentiments, he was nevertheless fearless in exposing doctrinal errors, whenever public duty called for such exposure. His sincerity and charity secured him the love and respect of the good of all classes. Hannah More and Wilberforce, though averse to some of his views, had a sincere regard for him. 'I think, Mr. Wilberforce,' said a near relation, in Mr. Clowes's presence, 'we must conclude that Jesus Christ is the only God.' 'Oh!' replied Wilberforce, very

gravely, 'I can only take Scripture as I find it.' Mr. Clowes, in relating the incident, said, 'Wilberforce is a very weak man; but his affections are excellent: he will be in the new heaven at last.'

Diametrically opposed in sentiment to the Unitarians on the Corner Stone of Christianity, he was yet cordially esteemed by them. He knew how to distinguish between inadequate comprehension and the wilful rejection of truth. But when roused by the efforts of their Manchester champion, Mr. Grundy, he refuted their errors with unsparing hand, in his 'Letters on the Divine Person and Character of JESUS CHRIST.'

He used to remark that most of the men of his time who were distinguished for scientific pursuits denied the Divinity of the Lord; as Priestley, Watson, Milner, and Beddowes. Dr. Priestley, he said, believed that our Saviour was still living in obscurity upon the earth; that he had so continued since his resurrection, and would shortly appear and conduct the Jews to Palestine.

Watson, in adverting to the Duke of Grafton's religious opinions, has disavowed Unitarianism. Mr. Clowes said, 'his meaning was this: he was not a Socinian; but he was an Arian. He told me, after reading a piece of mine on the sole Divinity of our Lord, that Scripture was with me; but he was stopped by a metaphysical difficulty of his own, which he had taken from Locke. I gave the man credit for his feelings, in looking forward to the time when theological acrimony shall be swallowed up in evangelical charity.'

Mr. Clowes thought Milner shallow, and fonder of dispute than of truth. 'I was once,' said he, 'in company with him and Wilberforce and some more at Hull, when the Collector of Customs called to ask Wilberforce about the construction of an Act of Parliament. Wilberforce gave his opinion: Milner objected to it; and carp-

ing at one word, then at another, he annoyed the whole party for a full hour. A tiresome fellow! I heartily wished him further.'

He had a different opinion of Milner's contemporary, Dr. Coulthurst, Vicar of Halifax, whom Watson celebrates for having kept, with Milner, the best act in the Divinity Schools while he presided as Regius Professor. 'Coulthurst and Milner—*Arcades ambo*.' Mr. Clowes was fond of telling the following story. 'The doctor was in the habit of reading Swedenborg, unknown to his wife, who was a staunch High Church woman. After a while his curate came to her in a bustle, with the information that the doctor read Swedenborg. Mrs. Coulthurst, on her husband's return, told him what she had heard, with great concern. "Well, my dear!" said he, in a cheerful tone, "as you have found out the secret, I will give you four very good reasons for reading those works: in the first place, they teach me to know and love my God more than I did; in the next, they enable me to understand the Bible as I never did before; in the third place, they induce me to lead a more holy life; and in the last (taking her by the hand), they make me love you better.'"

With Coleridge, Mr. Clowes never came into direct personal communication. He refers to him in some of his letters,<sup>1</sup> and once received a letter from him, which he produced at his weekly meeting. 'If you will give me leave,' said he, 'I will read it to you, for I am told it is very fine.' The reading was followed by a general silence, till a gentleman asked to have it read again; which done, Mr. Clowes found the company still eyeing him with bewildered looks. As one of them afterwards said, they were 'like the children of Israel at the first sight of the manna, they *wist not what it was*.' Coleridge, though

<sup>1</sup> See letter to Mr. Tulk, April 22, 1824.

interested in some of Swedenborg's views, was too dreamy to accept them in their practical bearing on life. The simplicity of the New Jerusalem doctrines, as Clowes remarked, 'was not in unison with the multiplicity of ideas floating in tumultuous discordance in the mind of the Philosopher-poet.' Coleridge would hardly have accepted Clowes's views, either on the power of the mere intellect in relation to divine subjects, or on the value of great conversational power. Mr. Clowes's observations were these :

'Some have attempted to give a mathematical demonstration of the Being and attributes of God ; but the mathematical proof is for the bodily senses ; the moral proof to the mind is much higher.'

'It is a greater thing to *hear well* than to *speak well* ; and the reason is plain, because to *hear well* implies the exercise of the *will and affections*, whereas to *speak well* implies only the exercise of the *understanding and its thoughts*. *Whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ?*'

An excellent feeling subsisted between Mr. Clowes and the Methodists. He valued them especially as pioneers to prepare the way, by an orderly conduct, for the reception of those heaven-descended truths, which he well knew could flourish only in unison with an orderly life. But on being asked his opinion on the general effect of their system, he said, 'They have brought you out of the land of Egypt *into* the house of bondage.' He had no relish for sour fruit. He remarked that the writings of Fletcher, of Madeley, 'never could be read with satisfaction ; so much harshness and violence. He was a very pious man ; but too self-active ; yet he said the true medium was between the driving Methodist and the still mystic. He had imbibed the Romish idea of the excellence of celibacy, and never consummated his own marriage.'

The members of the Society of Friends who knew him personally entertained a high veneration for his character. I have heard him speak affectionately of them, without being deterred from noticing the points on which he thought their community had gone wrong. On the mention of a sentiment delivered by a female preacher, he agreed to its excellence, but added, 'I wish those good ladies would tell their husbands what they have to say.' He thought the denial of the Holy Scriptures as **THE WORD** a capital error, for want of a just perception of the nature of **DIVINE TRUTH**; and he considered the prohibition of various amusements a mistake as grave as if a man were to cut off his feet to prevent the danger of stumbling. He observed, that in the natural creation there was much to be found for ornament and diversion, as well as use: such things are necessary for our recreation; man becomes dull and formal without them. 'Our amusements,' he continued, 'like other gratifications of the senses, resemble the uses of the feet; they rank low in the scale of existence, but are indispensable to the perfect man.'

These are the only peculiarities of the Friends on which I ever heard him open his mouth. To me he never mentioned the rites of Baptism and the Holy Supper, though his practice as well as his preaching showed his conviction of the value of those sacraments. He agreed with the Friends, that every meal may be a sacrament, if we are rightly disposed, and he probably felt that sentiment, when he not only held out no encouragement to me to quit the Society, but, on the contrary, advised another member who consulted him, to retain his membership.

For music he had a decided taste; not only playing the organ, and singing sacred music, but relishing also a merry tune. He was convinced that music was a precious



gift of Heaven, and intended as a means to excite good affections. He had himself been once raised from the depth of despondency by its means, when others had failed. After he had become deaf, observing a lady at the piano, as he entered the room, he enquired what she was playing? 'I am playing,' said she, "'See the Conquering Hero comes.'" What is your idea, Sir, of a conqueror?' After a moment's reflection, he replied, 'One who overcomes self.' 'Then,' said she, 'you are that conqueror.' He cast his eyes on the ground, pained by the praise, and in a subdued tone, rejoined, 'I should not like to be such a conqueror as the Duke of Wellington.'

His chief source of regret at the loss of hearing was his inability to distinguish any longer the varied tones of the voice, which were to him particularly interesting, as conveying the affection of the speaker, but which inevitably lost this characteristic when raised above the natural pitch. On the other hand he had the comfort, as he said, of not hearing a great deal of nonsense.

He regarded hunting as of heavenly origin; the love of it having been implanted in order to clear the earth of noxious animals, for the habitation and support of the human race. 'Ah!' added he, 'I fear few men hunt now with any such intention.' His own way of enjoying the sport was as different as he was from a common sportsman. In his last great undertaking, the translation of the Psalms, with notes, and extracts from the writings of Swedenborg, much diligent research was required to procure all the desired information from those voluminous works. When his day's labour had been crowned with success, he would tell his evening party, that he had had a prosperous morning's chase, and had brought home plenty of game.

He held that theatrical entertainments, like everything else, ought to be judged, not from their abuse but

from their use, if properly conducted ; and he was inclined to believe that under right management they might be made a means of encouraging moral virtue and discouraging vice, if not of promoting the cause of religion. He strongly objected therefore to that unqualified censure of the Stage, which was usual amongst religious people, and which would lead to its destruction, and rather recommended such a purification and reformation as would make it a theatre of public instruction. How little he approved of its actual state may be gathered from the following letter written from Manchester in December 1804 :—

‘ We have had here of late, I know not what to call him—whether enchanter, or magician, or both—commonly known by the name of Young Roscius ; who has so far succeeded in his powers of fascination, as to gain an entire ascendancy over the minds and bodies and purses of almost every description of persons in this large town and neighbourhood. At the place where he exhibits, it was at once awful and astonishing to see the mob on the outside fighting and tearing each other to pieces for places ; whilst the most delicate ladies, in the inside, during his performance, had forgotten that they had lost their shoes and other articles of dress ; the most learned and in other respects sensible men resigning their affections and judgments to his nod ; that it might be thought he was some angel come down from heaven to teach lessons of the most sublime wisdom. What the end of all this incantation will be, it is difficult to say ; but certainly the beginning is not very favourable, and one cannot help lamenting and regarding it as no very auspicious token of the state of the public mind, that mimicry should be so successful in doing mischief, by depriving men of their senses, women of their delicacy, the poor of their pittance, many of their health, and all of their precious time. And

for what? To see a boy of thirteen years of age strut the stage and gesticulate! Alas, my dear Sir! when I see and hear these things, I cannot but weep over the follies and foibles of my fellow-creatures; and recollecting at the same time another extraordinary Child about the same age, who, when twelve years old, went into the Temple, and was there found in the midst of the doctors, both hearing and asking them questions, I say to myself, how much happier, and wiser, and cheaper would it be for mankind to attend to this Child! And how sadly must they be fallen from a sense and perception of the True, who prefer the magic of the former!’

At the Hawkstone Meeting, as might be expected, Mr. Clowes was the life of the company, keeping up the spirit of the proceedings by the smartness of his sallies, no less than by the depth and originality of his more substantial remarks. ‘This is excellent tea,’ said one of the party to the lady who was presiding, and who had lately been Mr. Clowes’s companion and housekeeper. ‘Yes,’ said he, giving her a significant look, ‘Mrs. U. makes very good tea—at an inn.’ Then, recollecting that he might be thought to have gone too far, he added, ‘Aye, and in her own house too.’ He spoke with great delight of the songs and hymns sung by the party in Hawkstone Park, while the cattle gathered round them in a ring.

Amongst the celebrated characters who had visited and extolled the scenery of Hawkstone was Dr. Samuel Johnson; of whom Mr. Clowes observed,

‘Dr. Johnson only took a view of the gloomy side of human nature: he did not view it in its connection with the Deity and another world; yet he always seemed to have the desire of good, and the desire of good is good. Men of his uncommon talents are like men of extraordinary height who are shown about as a sight: all are

gazing at them; but surely they can enjoy no satisfaction from that. It is equality that constitutes comfort.'

From Hawkstone he usually either went to some watering-place for the benefit of his health, or made a series of visits to his friends in Gloucestershire and elsewhere, who looked forward with intense interest to his coming. Wherever he went, his visits excited enquiry beyond the personal circle of his friends, and he readily gave opportunities for satisfying it, by going into society. But it was not everybody that he could talk to. 'We are differently affected,' he used to observe, 'in different companies. The celestials appear to know nothing, while they impart to you all their wisdom: there are others who deprive you of all you know—spiritual robbers!' He would say to some congenial listener, 'You will go with me this afternoon? I want somebody to talk to, and I can talk to the rest of the company through you.' In the midst of one of these interesting conversations, a little boy, who had quietly crept to Mr. Clowes's chair and gradually got between his knees, looked full in his face, riveted by his discourse. 'Well! my little fellow,' said he, on observing him, and patting him on the head, 'and what can I do for you? Ha!' he continued, 'that is just what the angels will say to us, when we first set foot in heaven. They will come to us in flocks, with, "Well, my little fellow, and what can we do for you?"'

Mr. Clowes's belief in the existence of angels, and their instrumentality in the Divine Providence over human affairs, was not the mere sentiment of a creed. It was real, rational, and practical. He believed that particular angels were appointed, from their special fitness, to minister to particular persons and societies of men. Travelling in company with a friend towards Nantwich, he was observed to be rapt in deep thought. When his meditation was over his friend enquired what had been its

subject. He replied that every town is under the care of some particular angel, specially appointed for that service, and when he came in sight of Nantwich, he had prayed that during their stay there they might both be under the protection of the angel of the town of Nantwich. If anyone imagines that in this prayer there was a dash of Roman Catholic superstition, he may ask himself, whether that, and other superstitions, may not be mistaken and perverted forms of truth, rather than baseless fabrications. If angels cannot be employed in human protection, even in external danger, what is to be concluded from our Saviour's words in extremity, '*Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*' (Matt. xxvi. 53.)

'It is well,' he observed, on a different occasion, 'to consider how man should conduct himself towards his attendant angels. To disregard them is wrong; and yet we are not to exalt them. This would be repulsive to them, as giving them the honour due to the Lord alone. We ought to consider them as our kind friends, who are instruments in the hands of the Lord. When they are able to manifest themselves externally, it will always be for the purpose of exalting the Lord and His Holy Word.'

In the like spirit, he remarked of social intercourse, 'We should behave to each other as the angels behave to each other. They increase our joy, and we increase theirs, by *obedience and love*. We may increase their joy, but we cannot cause them sorrow; because when we turn to evil, we leave them and get into other company.'

At Stroud, a knowledge of the New Doctrines had been introduced as early as 1788, by a sermon preached in the Methodist meeting-house. The discourse made so great a sensation that some of the audience reported that

an angel from heaven had come to tell them things they had never heard of before. 'Aye,' said the preacher, 'and before twelve months are over the same people will make me out the very reverse.' And this, accordingly, came to pass, as soon as their own preachers discovered the channel of the 'angel's' inspiration.

Some years afterwards Mr. Clowes preached in the parish church, on the Sole Divinity of the LORD; and was followed in the afternoon by the resident clergyman, who, choosing the same subject, contradicted all that had been advanced in the morning. Of course Mr. Clowes did not again offer to preach at Stroud; but, at his next visit, when the same clergyman recognised him in a pew, he was unable to proceed with the service, broke down, and had to leave the church.

Which, if any, of the printed sermons gave offence on this occasion, does not appear; but there is one dated 1809, to which the following note is appended:—

'The author having reason to suspect that the offence taken at this sermon, during the time of its being preached, was grounded on his exaltation of the CHRISTIAN REDEEMER to Divine Supremacy, as here stated, begs leave to call to his reader's recollection some of those passages in the Sacred Scriptures where this supremacy is more distinctly pointed out.' He then quotes Isaiah xliii. 11, 14; ix. 6; and many other passages from the Prophets and Gospels, and refers for the further discussion of the subject to his 'Letters to the Christian Observer.'

The offence, in this instance, was an illustration, and by no means an unfrequent one, of the truth of what Swedenborg says of *the little book* that John was told to eat (Rev. x. 9, 10), viz., that the acknowledgment of the Lord as the Saviour and Redeemer is easy and pleasant; but to own HIM as the God of heaven and earth, and His

Humanity as Divine, is unpleasant and difficult, because of the false doctrine of faith alone.

The scenery of the Stroud valley was so exhilarating to Mr. Clowes, that, looking at the grand view from the top of Rodborough Hill, he once exclaimed in transport, 'Can anyone die here?' His keen relish for fresh air and fine, fertile country scenery, was, no doubt, kept in full intensity by occasional and moderate gratification, in the intervals of his long residence in Manchester.

Sometimes he continued his journey to London and Brighton; enjoying at the latter place the company of a widow lady of distinguished conversational powers, and who had a remarkably happy way of imparting a knowledge of the subjects handled by Swedenborg. He used to say of this lady, that she was 'a most intelligent and worthy woman, but too fond of talking about her spiritual conflicts, as though they were more grievous than other people's. We have each of us to go through just as much as we can bear.'

'Man,' said he, on another occasion, 'has nothing to complain of. He has equal advantages in any state of the Church: if the opposition to good is great, the help is great too.'

He held St. Paul's doctrine of Predestination to be true, in the sense that every man is born for a particular kind of happiness, adapted to his individual capacity, and that he cannot exchange it for another. The apostle describes the Church of Christ as a human form, and to fill a place in some one of its members every man is born. 'They who are in the feet,' said Mr. Clowes, 'cannot pass into the head; but they may advance to the celestial degree in the feet; they may reach their inmost or third heaven. If, then, we are principled in charity, we shall enter into and enjoy the good of all others; as the least

part of the body enjoys the good of the whole. It will be impossible to envy those who are higher.'

In the family of his widowed friend and correspondent his visits were times of great and mutual delight. The children loved him as they would an indulgent grandfather, and no schoolboys ever looked forward to the holidays with more eagerness than his youthful disciples did to his coming. After his bodily departure he seemed to remain with them for several days, so vividly was his presence in spirit felt.

His delight in children was everywhere the same. He felt the heavenly influence more freely through them than through their elders. At one place he was an inmate of a large family; and there, on the nursery floor, surrounded by the youngsters, boys and girls, would he play and romp and laugh, like one of themselves. 'Now John, what a beautiful set of teeth you have! and here is your poor old godfather, without a single tooth in his head!' 'Sir,' said the boy, 'you shall have mine—take them every one.'

'How can you make such an uproar, children?' said the mother, coming into the room, 'Mr. Clowes will not be able to bear it.'

'Oh! it's delightful,' said he, 'delightful music; pray don't interrupt us—go away—go away!'

Such was John Clowes, in whom the wisdom of innocence and the innocence of wisdom were displayed in a degree rarely attained in this mortal life, and to whom the poet's lines may be truly applied:—

In him I've seen—what joy to see!  
 In divinest union blended,  
 An infant child's simplicity  
 By a sage's strength attended.



6

## CHAPTER X.

## CORRESPONDENCE, POETRY, TRACTS.

1808—1814.

THE summer of 1808 found Mr. Clowes again at Hawkstone, where a document was received, containing ten proposals from a Conference, held at Birmingham, of 'recipients of the Heavenly Doctrines of the Lord's New Church, who are separated from the Establishment.' These proposals were designed to bring about a more harmonious co-operation between the separated and non-separated societies, and were, with very slight modification, cordially accepted by the Hawkstone Meeting. It was resolved unanimously, that those who had thought it right to separate from the Established Church, and other old forms of worship, should be regarded as 'Brethren, and as persons who think it their duty to stand forward publicly in the cause of Divine Truth, and for the establishment of the Lord's New Church upon earth.' The seventh proposal was also 'entirely approved of:' that 'By being thus united, and their efforts combined, it is conceived much good may be done, and that they would be as a guard upon each other, watching over each other in love; so that should the one lean too much to the Establishment, and fall into improprieties or errors there; or should the other carry their zeal too high, and manifest some disorders and irregularities in the early stages of

their separation, the one would be instrumental in correcting what is wrong in the other, and *great* would be the advantages of their *union*.'

The Meeting this year was a small one, only eleven gentlemen being present. Amongst them was Mr. Samuel Dawson, who had attended also the previous meetings, but whose name does not appear again.

After the Hawkstone Meeting Mr. Clowes proceeded to the North, feeling himself 'powerfully constrained to visit some of the clergy,' who had earnestly solicited his company, 'with a view to obtaining a further acquaintance with the New Doctrines, which,' he says, 'they have begun to read with affection and interest.' In the letter containing this statement he goes on to say, 'It will give you pleasure to hear that the New Doctrines are spreading amongst all ranks and orders in society, both clergy and laity. In the course of last month I spent a charming fortnight with my friend Mr. H——, who married a sister of the Earl of Derby, and both he and his lady, and a numerous family of young ladies and gentlemen, are devout receivers of the New Jerusalem verities.'

The family, no doubt, received with delight, as well as respect, the pious and happy sentiments of their honoured guest; but the effect was too much like that of a popular sermon or missionary conversion, to be a subject for much congratulation. It is, however, possible that the New Church may be commenced, and may even make progress, without any formal and definite acknowledgment of its doctrines.

One of Mr. Clowes's visits on this northern tour was paid to his old friend Dr. Watson, the Bishop of Llandaff, at his seat on the banks of Windermere. Here his love of fine scenery was raised to the highest pitch, and found expression in the following lines :—

What means this vision of enchanting bliss?  
 Whence comes this sacred awe that fills the soul?  
 Is it that mountains, waters, rocks, and woods  
 Have power to operate on mind and form  
 A new creation in its deep recess?  
 Or shall we say, that Fancy in her loom,  
 With magic skill, and art mysterious, weaves  
 Sweet images of beauty, and thus moves  
 Admiring man to wonder and delight?

Begone the vain Philosophy which thus  
 To *matter* gives pre-eminence, to *death*  
 Ascribes the power of *life*, or—foolish thought!—  
 Would set *Imagination* on the throne  
 Of God, to make and modify men's joys!

And come, fair Spirit of *Eternal Truth*,  
 Thou child of Heaven, thou Light and Life of men!  
 Teach us to see that Beauty, Bliss, and Peace  
 Are all thy workmanship, the pure effect  
 Of thine abode in man, and that whate'er  
 Of harmony and elegance combined  
 In Nature's scenes affects th' attentive soul,  
 Is but a transcript of thine excellence,  
 Designed by the ALMIGHTY to portray  
 The glories of His Kingdom, and thus raise  
 From *earth* to *heaven* the humble and devout,  
 Who, by thy light illumined, see this world  
 Transparent, and in all its varied forms  
 Delight to trace the features of a God.

Possibly the same journey may have suggested his reflections on facility of composition. He says, 'Writing is like travelling over a mountainous country. When you write by sheer exertion of *thought*, the effort is laborious, the ideas come with difficulty, and you feel exhausted. You are endeavouring to climb to *good* by dint of mere *truth*; which being contrary to the order of Divine influence, begets pain. At other times the *affections* are excited; your work is then easy and delightful, and the thoughts flow spontaneously. You are descending, in the order of Divine influence; *good* influences *truth*.'

Mr. Clowes has the credit of translating the following

lines written by the Duchess d'Angoulême, and left at an inn :—

Dieu seul ! en faut-il d'avantage ?  
 À tout pourquoi joindre le rien ?  
 Content de cet heureux partage,  
 Mon cœur ne veut pas d'autre bien.  
 Que rien jamais ne me sépare  
 De ses doux et chastes appas !  
 Un cœur n'est-il pas trop avare  
 Quand Dieu seul ne lui suffit pas ?

The translation is this :—

God is, and only is ; what need we more ?  
 Why add mere nothing to a boundless store ?  
 Content with such reality of bliss,  
 My heart desires no higher good than this.  
 Oh ! may that heart still to its Maker true,  
 His sweet and chaste attractive love pursue !  
 Where God is not esteem'd sufficient gain,  
 Is any proof of avarice more plain !

He again writes to his widowed friend under date

' Manchester : April 1809.

' My dear Madam,—Your account of yourself and family is most gratifying, and I doubt not but that the Divine Providence, in which you trust, will mercifully extend its blessings and protection to you and them ; for the greater *our necessities* are, and the nearer and more operative is that eternal mercy of the Great and Holy God, which finds its chief gratification in relieving human wants, whether of the body, or soul, or both. To that mercy, then, I devoutly commit you, from a full conviction that whilst you continue to confide in it, *you will want no manner of thing that is good.*

' I am much delighted, too, with your account of your visit at Court, and pleased beyond measure to discover so much genuine piety where one would least expect it. You do not say whether you communicated any of our enlightened Author's works to the young Princesses.

Perhaps it might not be prudent; but still it appears to me that their piety might possibly be confirmed by such communication. I shall esteem it a particular favour to be indulged with what further intelligence you may receive on the interesting subject.'

In this year was written the delightful tract, 'Paradise Lost and Regained,' dated 'St. John's Parade, May 1, 1809.' It is one of the following set published in two small volumes, containing 'The Pastor's New Year's Gift,' 'Short Dialogues on Religious Subjects,' 'A Picture of the Broad and Narrow Way,' 'The Caterpillars and the Gooseberrybush,' 'The Rainbow, or the Token of God's Covenant with his People,' 'The Mysterious Ladder, or Jacob's Dream,' 'The Young Prince,' 'Paradise Lost and Regained,' 'An Explanation of the Church Catechism,' 'The Golden Wedding Ring,' and 'The True End and Design of the Holy Sacrament of the Lord's Supper.'

Though the dialogues of 'Young Samuel' and his father are carried on in phraseology quaint and unnatural to the youth of this irreverent and flippant age, they are full of spiritual instruction for both young and old; and the instruction is made clearer by the method of question and answer, however tedious that may be to impatient readers. These tracts are not written for idle amusement; they are addressed to thoughtful minds, earnest in seeking heavenly knowledge. To such they are delightful reading; filling the mind with happy thoughts and feelings, which do not pass away. 'The Golden Wedding Ring' is an 'attempt to restore Marriage to its primitive sanctity, purity, and bliss,' by showing its intimate connection with Religion and the highest of human affections, and its distinction from the base earthly connections too often degrading its sacred name. The

author's poetic vein contributes a short poem on  
'Wedded Love,' commencing thus:—

See how the rosy-bosom'd Spring  
Decks with fresh charms yon verdant grove;  
The wedded birds on buoyant wing  
Obey the welcome voice of love.  
In partnership of dear delight,  
Each busy task of use they share,  
And sweetest songs, from morn to night,  
The rapture of their hearts declare.

But when fierce Winter strips the plain,  
And desolation low'rs around,  
No wanton wing, no sportive strain,  
No mutual bliss of life is found.  
Scar'd by the storm, each feather'd mate  
Forgets the bliss so late pursued;  
And Nature mourns her alter'd state  
In sad and silent solitude.

Not so with man! his flame of love,  
True to the Source from whence it sprung,  
Still seeks its essence from above,  
And glows with life for ever young.  
The clouds and frowns of angry skies,  
The checks that wintry sorrows give,  
Are helps, by which its fervours rise,  
Are deaths, by which its pleasures live.

Another and still more remarkable tract or treatise was published in this year, namely, that on *Science*. It describes 'the *birth* of Science' from the affection of knowing: its *growth*, *extent*, *degrees*, and *genera*; its *ascent* and *purification*; its *use* and *abuse*; to whom it *belongs*; its *order* and *disorder*; its *blessing* and *curse*, and its *glorification*. It treats of *vain science*, *false* and *true science*; *borrowed science*, and *proper science*; of *living science* and *dead science*, and on *the end of science*.

'Everything is *living* or *alive* which has connection with the life of GOD, which is love and charity; and

everything is *dead* which is separated from that connection.'

'The birth or beginning of science is from GOD, because it is from that affection which GOD inspires, continually and every moment, into the mind of man. And as the beginning of science is thus eternal and divine, so likewise, is its *end*; because whatsoever comes from GOD must needs come for the accomplishment of His purpose or intention, and the purpose or intention of GOD must needs be divine and eternal. But the purpose or intention of GOD, in all cases, is manifestly this, to communicate blessedness to all His creatures, according to the degree in which they are capable of receiving it, consequently to conduct them to conjunction with Himself, since no creature can be blessed but according to the degree of that conjunction. The *end* of science, then, is evidently to lead man to conjunction with his GOD, and in so doing to make him an angel, capable of enjoying everlasting happiness in the kingdom of heaven.'

The style of this treatise is wonderfully easy, as if the matter had flowed, without interruption or effort, from beginning to end; and such was the fact: it is one of those remarkable productions of the writer's pen, which, he says, were written without any exertion of his own mind. The present instance, however, and one to be noticed hereafter, differ from the sermons and some other writings in the manner of their communication. The author was riding on horseback between York and Market Weighton, when a book was suddenly presented to his mind, which he read through before he reached his inn. On alighting, he had only time to write down the heads of the different sections, and was then obliged to continue his journey to Hull, where he hoped to commit the whole to paper before it faded from his memory. He had, however, no opportunity of doing so till a considerable time

afterwards; when the subject recurred to his mind so clearly, that he was able to write out the book, word for word. Such was the authorship of the 'Treatise on Science.'

The summer of 1810 found him at Plas-newydd, in Denbighshire, from which place he wrote, on the 29th June, to the lady already so often addressed:—

'The multiplicity of business and engagements, in which I always find myself immersed during my residence in Manchester, has hitherto prevented my replying to your very interesting favour of February 24. Being now removed from that region of hustle, into a situation which leaves me more at my own disposal, I avail myself of the earliest opportunity of thanking you for your friendly communications and kind invitation.' He then explains that he is unequal to a journey so far as his friend's abode, and that, being recommended warm sea-bathing, 'as the only means for securing to his exhausted and feeble constitution the small remnant of its powers and vigour,' he has resorted to Plas-newydd for that purpose. He then continues:

'Next Monday I propose setting out to join the party at Hawkstone; and on my return from that place on Saturday, hope to remain stationary here for two months longer.

'The account of your visit at Windsor charms me, and I feel particularly obliged by your being so minute on the subject. I am delighted also with the picture of your own dear family, which excites a desire to see you almost too strong for my weak nerves to support, under the idea that it cannot be gratified. But I endeavour to submit to the arrangements of that Merciful Providence, which compels even our infirmities to fulfil its own gracious purposes, and which from the disappointment of our own fond wishes, frequently opens the sources of our purest joys.'



The following year, he writes to the same friend, from Manchester, March 27 :—

‘ You are kind enough to urge again, with all your usual earnestness, your request to see me once more and that I must become your guest. Be assured, my excellent friend, that nothing would afford me more heartfelt gratification, and rest satisfied, that it is my *present* fixed purpose to indulge myself, in this instance, after the Meeting at Hawkstone. But allow me to hint, at the same time, that the *execution* of my purpose will depend on the state of my health, which for some years past has been so indifferent in the summer months as to render sea-air and sea-bathing absolutely necessary.’

The long desired visit was accomplished, and on his return, he writes from Abergele as follows :—

‘ Penetrated with a deep sense of the Divine Mercy and Providence, in having been blessed and protected during my long journey from your town to this place, I take the earliest opportunity after my arrival here, of complying with your kind wish to hear some account of my peregrinations. The heat of the weather was for a few days almost insupportable, and the dust of five counties, with which I found myself covered on my arrival at Shrewsbury, called into exercise the largest share of my patience and submission. But the recollection of the kindness of the friends whom I had left behind me, and of those towards whom I was approaching, was a sweet antidote to every annoyance, and convinced me how much fatigue and labour the body can bear, when supported by the remembrance of those we love, and by a sense of gratitude for all their attentions. At Stroud I had the pleasure of being introduced to some new acquaintances—a Mr. and Mrs. O., and Mr. —, the curate of the parish. The former are people of considerable property, pious, sensible, and interesting, who have had the resolution to

quit the gaieties of fashionable life in London, that they may be at liberty to enjoy the more satisfactory gratification of peace and retirement in the enchanting scenery of Rodborough Vale. The latter is a zealous clergyman of the Calvinistic class, but moderate and mild, and who appears to exalt the spirit of charity above all the distinctions resulting from opinion, speculation and doctrine.'

The same day he writes to a gentleman at Stroud:—

' Agreeable to your kind request, I am happy to inform you that through the blessing of the Divine Providence, I arrived safe and well at this place yesterday. The weather indeed was uncommonly warm, and the roads were dusty; but these annoyances only called forth the exercise of patience and submission, and this, in the end, promoted good. So it is that in the great journey of human life, all its troubles and inconveniences, whether arising from the heat of our passions, or from the dust of those corruptions which we tread under our feet, are converted by our Most Merciful Lord into the means of our final purification, whilst we continue to travel on in the ways of His Divine humility, charity, self-denial, and resignation.

' At Gloucester, I had the pleasure of passing a very agreeable half hour with Mrs. M. and her amiable daughter, but this was the only society I enjoyed during my journey from Stroud to this place; excepting that spiritual association to which the mind is always introduced by self-recollection; which is nothing else but an opening of its intellectual eye to that eternal world and those eternal beings with which it is ever in close connection, whether aware of it or not. What a wonderful circumstance is this! and what a proof of the mercy of our GOD, and of our immortality, that we live thus in two worlds at one and the same time, and that as our bodily senses enable us to communicate with the beings and things of

this world, so our mental perceptions confer the same ability in regard to the more important, and I will add, the more *real* beings and things of the other world! Oh, that we may never forget and never neglect to profit by this distinguishing privilege of our nature, and signal mark of Divine loving kindness!’

Next month he writes from Manchester to his widowed friend:

‘Since I last wrote to you I have visited Liverpool, where I found a great increase of friends who receive the New Doctrines, and was exceedingly gratified with their society.

‘It gives me pleasure to hear that you have read the Memoirs of Klopstock; because I am sure you would be highly gratified by the account of the true conjugal love and life which united him and his Meta. Alas! when will marriage be restored to its proper state of purity and bliss? Never—till man is wise to consult again the Divine love and wisdom, and to submit himself entirely to the guidance and control of those eternal principles.’

This, perhaps, set his thoughts flowing on the subject, for ‘The Golden Wedding Ring’ was produced this year.

He again writes to the same lady, under date

‘Manchester: November 9, 1811.

‘My dear Madam,—It gives me particular pleasure to find that the New Doctrines are making their way in the Island of Jersey. I have in my possession a copy of the French work you mention containing the first four chapters of the Theology, and I have also a copy of the “Heavenly Doctrines of the New Jerusalem,” translated into French by M. Chastanier, and likewise a copy of my own “Dialogues on the Writings,” translated into French by Mr. Gomm, brother-in-law of Lord Malmes-

bury, all of which I would gladly send to Mr. —, if I knew how to direct them, and if they would bear the expense of carriage.

‘It was also highly gratifying to me to be informed of the attention still paid you by the Royal Family, and I hope it is your intention to accept at Christmas the Queen’s invitation; for how can you tell what comfort she may derive from your society at this trying period? The King, I fear, is past all hope of recovery; but still I trust he is happy, as the Princess Mary expresses it, *in a world of his own*. How mysterious, in many cases, are the ways of the Divine Providence!

‘To your dear children say everything for me most affectionate, and tell dear John that I hope it will not be long before I shall come *for my teeth*.<sup>1</sup> With a thousand loves and kisses to them all,’ &c.

To the same lady he again writes:—

‘March 13, 1812.

‘Your account of the Family at Windsor was most interesting, and I cannot but rejoice in thinking that whatever gratification you might derive from your visit to them, they on their part would be reciprocally affected. Their cross is, indeed, a heavy one; but still I have the faith to believe that it is exactly fitted to their shoulders, and that no other could so well answer the purpose. For great and distinguished excellences, in all cases, require great and distinguished trials to preserve them from the defilement of that inordinate self-love which is alike common to us all; and I am much inclined to believe that the more sublime the virtue is, so much the more severely is it tried, on all occasions. We have nothing, therefore, to complain of in regard to our several crosses, since they

<sup>1</sup> See p. 121.

are sure and infallible proofs, at all times, that a Divine hand is at work, under the influence of Divine love, which will not suffer us to defile the gifts which it has been pleased to bestow upon us, by appropriating them to ourselves, instead of humbly and thankfully acknowledging the bounty from which they flow.

‘ Mr. — will be the bearer of three French books, which you will please deliver to Mr. — with my kindest remembrances; and also of a small tract entitled the “Golden Wedding Ring,” which you will have the goodness to deliver in my name, and with my best love, to your eldest daughter. How I long to see dear John in his new and royal jacket! I would tell him, however, that his own dear *innocence* is a far richer and more princely covering than any which the powers of this world can bestow.’

On June 30 he again writes, reluctantly declining an invitation to revisit his friend and her interesting family, and substituting a proposal that she, and some friends she had wished him to meet, should put themselves into a post-chaise and join the happy party at Hawkstone the following Monday. ‘ The thought of finding such an addition to the party would give me new wings. I entreat you, then, to take this proposal into serious consideration, and to canvass it, not merely as a scheme of pleasure or individual comfort, but as a plan calculated to promote the interests and prosperity of the LORD’S glorious church and kingdom.

‘ On my return from Hawkstone, I must visit Winwick, where my friend the rector lies at present dangerously ill. From Winwick I propose going to Liverpool for about a fortnight, and from Liverpool to Abergele, my usual summer residence for sea-bathing.’

In the summer of 1812 was published, at the request of the congregation, a volume of sermons on the Parable

of the *Marriage of the King's Son*, making the fourth volume of Mr. Clowes's published sermons. The first two volumes appeared as early as the year 1796, and contain the sermons on a *True Faith*, on the *Householder and the Labourers in the Vineyard*, and others. The volume on the *Call and Deliverance of the Israelites from Egypt* was published in 1803. All these sermons are admirably adapted for introducing strangers to a knowledge of the Divine sanctity and spiritual meaning of the Holy Bible. There is a simplicity, and at the same time a depth of meaning, pervaded by fervent piety and an entire absence of any effort to show the preacher's own gifts, that combine to give a value to Clowes's sermons seldom found in equal degree elsewhere. They supply abundant matter for reflection and self-examination, and never weary the reader or exhaust the subject.

About this time a circumstance occurred, worthy of mention, as tending to illustrate the influence which Mr. Clowes exercised over the receivers of the New Doctrines in his day. In January, 1812, had appeared the first number of the 'Intellectual Repository.' The second number, for April, contained a paper by Mr. Robert Hindmarsh, on the *Miracle of Cloven Tongues* (Acts ii.), in which he contended that the Apostles really spoke in a variety of different languages; thus placing the seat of the miracle in the Apostles themselves. In the following number a reply appeared from the pen of Mr. George Haworth, arguing that the whole circumstance took place in the spiritual state, and that the language which each individual believed to be his own, was the language of spirits. In the number for October, Mr. Hindmarsh replied; and to the number for April, 1813, Mr. Haworth contributed a second paper on the subject. The controversy had proceeded thus far, when at one of the Manchester coffee meetings Mr. Hindmarsh gave an

account of the progress and state of the question, and announced his intention of again replying to Mr. Haworth. Mr. Clowes then rose from his seat, and, laying his hands on Mr. Hindmarsh's shoulders, said, 'My dear Mr. Hindmarsh, you are wrong this time.' Not another syllable did Mr. Hindmarsh write or utter on the miracle of the cloven tongues.

Continuing our selections from his correspondence, we find, under date Manchester, March 26, 1813, the following :—

'What you say of the Royal Family, and particularly of the King, is most affecting, and presents us with many edifying and important lessons. For, how convincing is it, that no station here below is exempt from trial and trouble, and that neither the bars nor the guards even of a palace, can keep out affliction! How convincing is it also, that even in the depths of human misery, the Divine Mercy can be present, and instil its sacred consolations! I have no doubt in my own mind, that the King is kept in some mysterious communication with invisible beings, who, under the Divine Providence, are ordained to administer to his comfort in the present disordered state of his intellectual mind.

'You will see that my pen has not been idle, having been employed in writing against the doctrines of the Unitarians, and also in the explanation of all the *Parables* contained in St. Matthew's Gospel. It is my intention, when I next visit you (which through the Divine mercy I hope to do in July next), to bring along with me a copy of the former publication for yourself, and of the latter for your dear children.'

*To Charles Augustus Tulk, Esq.*

‘Manchester : March 22, 1813.

‘My dear Sir,—At the quarterly meeting of our Society, held on Friday last, it was resolved unanimously that as your venerable father has declined accepting the office of President of the next Hawkstone Meeting, to which he was appointed at the last Meeting, it would be highly gratifying to the friends who assemble at that Meeting if *you* could be prevailed upon to take the chair.

‘I am aware that there is something unreasonable in the expectation of your accepting an office which will call you so far from home, and introduce you into a society of people to whom you are an entire stranger. But I am aware also that in addressing myself to you, I am addressing one who will make little account of the *distance of space* which stands between him and an act of eminent usefulness to the LORD’s New Church, and that in regard to your being a *stranger*, this is not the fact, since you are already well known, if not *personally*, in a way far more real and substantial, to all the gentlemen who usually compose the Meeting in question. Besides, you know better than most other men, that in the LORD’s New Church and Kingdom, all are *brethren*, and consequently known to each other as the most intimate friends and acquaintance. It is on these grounds that I indulge the hope, that you will have the great goodness to comply with the joint wishes of the Society and myself, and that you will take an early opportunity of making your compliance known to us.’

Mr. C. A. Tulk seems to have been unable to comply with the Society’s wishes. Mr. Clowes soon afterwards writes:—



*To the Rev. W. Agutter.—London.*

‘Manchester : May 11, 1813.

‘My very dear Friend,—I accept with delight and thankfulness your congratulations on the glad prospect of seeing the family of the Tulks next year at Hawkstone, and though fourteen months is a long portion of time for an old man to look forward to, yet I will hope and trust in the Divine Providence, that if it be the Divine will, I may be permitted to enjoy so peculiar a gratification. It would be a great addition to *my* joy on the occasion, and I will venture to add, to the joy of every member of the Meeting, if *you* can be prevailed upon to attend your friends to Hawkstone at the same time, and I do most earnestly request that you will take it into serious consideration, and endeavour so to arrange your engagements as to render such a journey at least practicable. This petition for *another* summer is by no means intended to exclude the *present* one, and therefore I will indulge the hope that possibly even this year we may have the pleasure of seeing you ; and as the law of the Hawkstone Meeting requires that every husband bring his wife along with him, we will hope also to have the additional happiness of seeing you accompanied by Mrs. Agutter.

‘What you say on the subject of *Creeds* will not, I suspect, convince the Societies in this neighbourhood of their inexpediency. For a Creed they seem determined to have, and therefore the single question is, whether they shall be left at liberty, each of them, to compose a Creed for themselves, or shall have one composed for them at some public meeting. To me it appears that the public meeting will be more competent to decide on the best form of a Creed, and I am therefore of opinion, with the rest of our Society, that it will be a proper subject for discussion at Hawkstone, when, it may be expected, a greater

number of Readers from various parts of the kingdom will be collected, than can be found at any other meeting. I entirely agree with you that the utmost caution will be necessary as to the articles admitted into the Creed.

‘A few weeks ago we began our visitation of the country Societies of Readers in this neighbourhood, and shall continue them every Monday till midsummer. Nothing can be more gratifying than to witness the growth of the New Church in these Societies. You may ride your horse in eight or ten different directions, and in the compass of from eight to twenty miles you may find in each direction a Society consisting of from 3 to 400, and if you extend your ride to thirty miles, you come to other Societies, without end, all increasing and bearing down all opposition. Such is the power of Divine Truth. I am sure you will join me in the prayer, that the boundaries of the New Church may be still further extended, and in this prayer, and best regards, &c.’

The reader who has followed the life of Mr. Clowes so far will not need to be reminded that his labours amongst the societies alluded to were in entire harmony with his office as a clergyman of the Church of England. Their object was to promote the growth of the One true Catholic Church; to encourage unity and not separation. For the ‘Old Church,’ he considered, had perished for lack of the warmth of charity and of purity and usefulness of life, and all the religious life that now existed in the Establishment and out of it was the life of Charity and Faith united, which form the very principles of the ‘New Church,’ and are probably as abundant in the Church of England as in any other religious body.

In the original letter last copied I find an extract from Locke’s ‘Vindication of the Reasonableness of Christianity,’ headed ‘Creed-making a means of propagating ignorance,’ in which he describes a Creed as a veil

cast over the eyes, through which alone the Bible is allowed to be read; adding, 'I have often wondered to hear men of several churches so heartily exclaiming against the implicit faith of the Church of Rome, when the same implicit faith is as much practised and required in their own, though not so openly professed and ingenuously owned there.'

The Hawkstone Meeting was held in due course on July 9, 1813, Mr. John Parry being president and Mr. James Meredith vice-president. The Rev. John Clowes, the Rev. Joseph Proud, the Rev. Richard Jones, and the Rev. T. F. Churchill, with Mr. Samuel Noble to assist as secretary, were requested to prepare a 'Summary of the Christian Faith as acknowledged and professed in the Lord's New Church.' This was accordingly done, in twelve articles, with 'a shorter Summary for the use of children and young people,' in the shape of a Creed, as follows:—

'1. I believe that the LORD, from eternity, who is JEHOVAH, the Creator of heaven and earth, came into the world that He might subdue the powers of hell, and glorify His HUMANITY, and that in this GLORIFIED HUMANITY He is called the LORD GOD, the SAVIOUR JESUS CHRIST, who is therefore the ONLY GOD of heaven and earth, containing in his Divine Person the SACRED TRINITY of FATHER, SON, and HOLY GHOST.

'2. I believe that evil ought not to be done, because it is of the Devil and from the Devil; and that good ought to be done, because it is of GOD and from GOD; and that it ought to be done by man *as* of himself, but that he ought to believe that it is *from the* LORD, operating with him and by him.

'3. I believe that the WORD, or Sacred Scripture, is the Divine Truth, proceeding from this GOD, brought down and fixed in its historical and literal sense, in which

is contained an internal, or spiritual sense, heretofore unknown, but now revealed for the benefit and salvation of mankind.

‘4. I believe that charity, faith, and good works are unitedly necessary to man’s salvation, and that man receives charity and faith, and is enabled to do good works, in proportion as he doeth the work of repentance and believes in the INCARNATE GOD. I believe, therefore, that without repentance no man can be saved, because no man can be saved unless he be regenerated or born again; and he is not regenerated, or born again, until he ceases to do evil, as being of the Devil and from the Devil, and delights in doing good, as being of GOD and from GOD.

‘5. I believe that the merit and righteousness of CHRIST cannot be imputed to anyone, because they are things Divine, but that what is imputed to man is the good or the evil which he principally loves and operates.

‘6. I believe that after death, which is only a putting off of the material body, never to be re-assumed, man riseth again in a spiritual and substantial body, and that his eternal state, as to happiness or misery hereafter, will altogether depend on the life he has lived in this world, whether it has been good or evil.

‘7. I believe that this is the time of the LORD’S *Second Advent*, which is a coming, not in Person, but in the power and glory of His HOLY WORD, now opened and revealed through the instrumentality of the theological writings of His servant, Emanuel Swedenborg. I believe further that this advent is for a like blessed purpose as His first advent, viz. to effect a work of judgment in the world of spirits, and to establish a New Church here on earth, signified by the *Holy City, New Jerusalem*, in the Apocalypse, in which He will reign as the GOD, FATHER, and PROTECTOR of His people for ever and ever. AMEN.’

After the Hawkstone Meeting Mr. Clowes again

visited his friends in Gloucestershire, and thence made his way to Barmouth in North Wales, from which place he writes on the 2nd of August, 1813 :—

‘ I have the happiness to inform you that through the blessing of the Divine Providence I arrived safe and well at this place, after a most pleasant and prosperous journey, in which I had much to be thankful for and nothing to complain of, except occasionally excessive heat and bad roads. My good friends at Stroud detained me till Tuesday, on which day I was enabled to reach Ross (a most delightfully-situated town), and the next morning I arrived in good time at Hereford. Unfortunately both my friends were from home when I called, so that I could not obtain from either of them the desired information respecting my route. This defect, however, was supplied by my landlord at the inn, who soon convinced me that the best road to Barmouth lay through Ludlow, Welshpool, and Dolgelly. I accordingly reached the former place that evening, Welshpool the day following, and Dolgelly on the Friday, which brought me within ten miles of my journey’s end, through one of the finest countries I ever saw.

‘ And now, my dear Madam, having reached the end of my journey and come to a place of rest and repose, I begin to feast on the recollection of past happiness; this being the will of our heavenly Father, that we should be nourished not only with the bread of the present day, but also with that of the *past*. On this occasion the remembrance of my friends, and especially of all the kindness shown by yourself and your dear family, and of the happy hours passed under your hospitable roof, form a rich and principal part of my repast.

‘ To every one of your dear children you will present my best love, with a kiss to each, and to dear John an assurance that I will come and see him again as soon as I

have opportunity, *without making any demand upon his teeth*. Accept also, dear Madam, my most grateful acknowledgments of all your kindness, &c.

At the end of the year was published the 'Treatise on Mediums,' in which he explains the nature and necessity of mediums in the salvation of mankind, and the connection between the spiritual and material creation. The *Revealed Word of God*, the *Divine Humanity* of the LORD, the *Angelic Heaven*, and the *Infernal Kingdom*, *Rationality*, *Freewill*, and *Science*, are such *mediums*, as well as the practical duties of Prayer and Preaching, and the Sacraments of *Baptism* and the *Holy Supper*. In conclusion, it is shown that the LORD works His saving purposes by such *mediums*, and not without them: and that, consequently, salvation by immediate mercy, apart from the means necessary for man's regeneration, is a groundless idea.

He writes from Manchester the 1st of March, 1814:—

'When I inform you how I have been employed since my return from the sea, you will not wonder at my apparent neglect of my correspondents. In the first place, I had to prepare my *Reply to Mr. Grundy's Address*; secondly, my *Treatise on Mediums*; thirdly, my Sermon on the *Thanksgiving Day*; fourthly, a *Treatise on the Atonement*, intended for insertion in the *Intellectual Repository*; and, fifthly, the Annual Report of the Society. Having despatched all this business, you can scarce form an idea of the pleasure with which I received your letter, and of the eagerness with which I sit down to answer it. It delights me to hear that you have paid another visit to Windsor, and that your dear F—— accompanied you, who would of course make himself a favourite, for a finer boy surely was never seen. You say nothing of the dear old King, whence I conclude that he continues in his usual state both of mind and body. The Princess ——'s

indisposition must have been a trial to you, but it would read to you at least this instructive and important lesson, that the walls of a palace cannot shut out sickness and infirmity. Heaven grant that the dear invalid may learn also by glad experience that the walls of a palace do not preclude the admission of divine consolation! I am charmed with what you say about your feelings on your birthday; because it has always appeared to me, that gratitude for past mercies is not only the best state of heart before God, but is also the best security for future favours. Indeed, the whole of religion properly understood, seems to consist in being grateful; grateful to the Giver of all good in the first place, and grateful to our fellow-creatures in the second. But what purity of heart and of life doth such gratitude imply! what a sacrifice of our self-love! what a devotedness to God, and charity towards our neighbour! At the same time, what a multitude of blessings doth it involve! since to be truly grateful is to keep open a continual communication between God and our own minds, by virtue of which there is a perpetual circulation of the Divine Life and Love, with all its graces and virtues, descending first from God to us, and then reascending with devout thankfulness from us to God.'

In May, he writes to the same lady to inform her that a visitation from the Bishop in August will prevent his going as far as Gloucestershire the coming summer. He was, however, at Hawkstone, as usual, in July, when Mr. C. A. Tulk presided at the Meeting; which was, he says, both full and harmonious. At the end of the month he writes again to his lady friend, who appears to have asked his opinion on some subject discussed between her and another lady of a less lively disposition: 'It is not in my power to settle the difference between yourself and Mrs. — as you wish me to do. You are perhaps both

of you right; you in enjoying "peace and comfort," and she in her "thorns and briars;" because the Almighty leads His children in different paths, no two exactly alike. With some He strews the way with *flowers*, whilst with others He encumbers it with *brambles*; yet both the flowers and the brambles have their use, so as to help on the traveller in each way to heaven. We must not judge one another. It is sufficient for us to know, that where God is supremely respected, sin cordially hated, and the Divine Law made the principal rule of conduct, we are all advancing forwards towards the good of eternal bliss, however various may be our accommodations on the road; whether we are fed with white bread or brown, or whether we are refreshed by the wine of gladness, or have our wine mingled with myrrh. Our blessed Lord Himself, during His sojourning here below, did not always make His abode on the mountain of consolation, but was at times in the wilderness amongst wild beasts and devils; to instruct us, that we must be content to follow Him in this double state, and gain all the good we can from each; and to teach us yet further, when we are on the *mountain*, not to judge those who are in the wilderness, and when we are in the wilderness, not to judge those who are on the mountain.'

Sentiments worthy of '*the city of pure gold, like unto clear glass!*' (Rev. xxi. 18.)

Mr. Clowes was in the habit of committing to writing thoughts which, from time to time, occurred to him in his reading and meditation on the Holy Scriptures. A collection of these Thoughts was published after his death, forming a volume peculiarly adapted to edify and delight a thoughtful mind. Few dates are given, but the following is an exception:

'Grant, O Lord, that thy servant may ever remember, so as to be rightly affected by, the New Name, by which



Thou wast pleased, this morning (Sept. 22, 1814), to unvail Thyself to his delighted view, as the God of benevolences, of benedictions, and of benefactions !'

The next month was spent at Barmouth, and in November we find him staying with his friend Mr. Smyth, at Heath, near Wakefield, whence he writes, on the 14th, to Mr. C. A. Tulk, as follows :—

' My very dear Sir,—I avail myself of the leisure afforded me by my retirement at this place, to thank you for your kind and very interesting letter directed for me at Barmouth, and which was received accordingly. On my return to Manchester, I did not fail to communicate its contents to our Society.' [This was on the subject of reprinting the *Arcana Cœlestia* in the original Latin.]

' The information which you communicate respecting the New Doctrines, their spread in the northern parts of Germany, and the attention which they have excited amongst the learned, is of a most gratifying kind. Is it possible to get a sight of *Anquetil du Perron's* Latin work? It must be a great curiosity, and I should be most highly gratified by the perusal of it. The *Nouvelles Recherches*, &c., with all its absurdities, must also be an interesting work, and perhaps some time or other you will indulge me with the reading of it. I am here at present on a visit to my friend Mr. Smyth, but I propose returning home on Friday next, when I shall be happy in again hearing from you, and in the communication of any new book you can spare me.

' Almost the whole of last October was passed at the sea, when a singular event befell me, which I dare communicate to yourself, but to few besides. One morning, on first awaking, and without any previous thought on the subject, a book was presented to my view, entitled *The Spiritual Sun, its Existence and Operation proved incon-*

*testibly both from Scripture and from Reason, together with the Existence and Reality of that Spiritual World in which it operates.* A strong impression was at the same time made on the mind to commit the contents to paper; and accordingly I set to work, and before I left Barmouth had an opportunity of copying the whole, which I did with much liberty and delight. The work is already in the press, and will be ready for publication in a few weeks. I think you must have heard me say, concerning the short treatise on *Science*, that it also was copied in the same manner.'

The argument of this tract is, that as natural heat and light proceed from the natural sun, so spiritual heat and light, which are affection and intelligence, proceed from a spiritual sun, which is the Sun of Righteousness, the Divine Love and Wisdom. And, further, as the natural sun is the centre and support of the natural worlds dependent upon it, so the spiritual sun is the centre and support of a spiritual creation, 'or a collection of passive spiritual powers, adapted, in an endless variety, to the reception of its blessed heat and light, and calculated, in an infinite wisdom, to give fruitfulness, use, and effect to those life-giving principles.'

'Neither *sun*, nor *earth*, neither *active forces* nor *passive powers* are anything, or produce anything, but by *communication* and *conjunction* with each other; and consequently the one argues the existence of the other, whilst both united declare to man, in a language which none but the impious and thoughtless can misinterpret or mistake, that there are two distinct worlds, one *natural*, the other *spiritual*, designed for the fuller manifestation of the divine mercy, beneficence, wisdom, and omnipotence of the GREAT CREATOR, by producing all possible varieties of use, through the wonderful combination and co-operation of *active forces* and *passive powers*.'

On Christmas Eve Mr. Clowes writes again to Mr. Tulk.

‘ Though much occupied in preparing for the sacred duties of to-morrow, I cannot deny myself the pleasure of transmitting to you a copy of the resolution passed last night at our quarterly meeting, on the subject of the proposal of the Society at Stockholm to reprint the Latin Theological Works of E. S.’

The resolution of the Manchester Society was to assist in the proposed publication, but they urge the expediency of comparing as many corrected copies of the *Arcana* as possible, and state that there are two such corrected copies at Manchester.

## CHAPTER XI.

FURTHER CORRESPONDENCE—ILLNESS—  
VISIT TO LONDON.

1815—1817.

EARLY in the year Mr. Clowes paid a visit to his friend Mrs. Hornby, at Orford, near Warrington. From her house he writes (February 9)—

‘I have long been anxiously waiting for an hour of leisure, which might allow me the opportunity of returning the thanks so justly due for your kind favour dated the 20th December last; but I have never found it till now, during a visit to my friend Mrs. Hornby, at this place. It gave me particular pleasure to hear of your intended visit to Windsor, and that my dear godson was to accompany you, and I must entreat the great favour that at your leisure you will acquaint me with all that passed there. How is the poor dear old King? And how do the family bear his affliction? What you quote from the Princess ——’s letter is charming, and bespeaks a well-disposed mind. It will give me pleasure to hear that she has recovered her health, and that her sickness has left her, after performing its office of admonition and instruction, which Princesses, as well as others, are in want of. Indeed, I am of opinion that the higher the station is in which one is born, so much

the more need there is of the rod of affliction to awaken to serious reflection; to disperse the *phantoms* of happiness which present themselves under the appearance of *realities* in the dream of life; and finally, to raise the troubled spirit to the possession and enjoyment of those *enduring substances* of bliss, which the Eternal Truth announces as the distinguishing and proper goods, for which we were created.

‘ I am here in a family of angelic minds, consisting of a mother, four daughters, and two sons. It is heaven to be with them, but on Saturday I must leave them to return to Manchester.’

*To the same.*

‘ Manchester: April 19, 1815.

‘ My dear Madam,—I begin to think it long since I heard from you, and I feel anxious to know how you all do, and how you go on with your royal pupils? Does the light of the New Jerusalem shine as bright in a palace as in a cottage, and does it excite there the same joys and consolations? Are the *King’s daughters* thus *all glorious within*? It is not because a *King’s daughter* is more honourable in the sight of God than the daughter of a peasant, nor because a palace, in His eyes, is more magnificent than a cottage, that I ask these questions; but it is because the influence in one case is more commanding than in the other, and more likely to extend itself. Please to inform me, at the same time, as to the progress of the Princess ——’s indisposition, and whether there is any prospect of her speedy recovery. Not that I feel very solicitous on that score, because I believe her to be in the hands of her Heavenly Father, who will compel all her infirmities to administer to His own Divine purpose of blessing and eternal salvation to her.

*To the same.*

‘Manchester: June 15, 1815.

‘What you say of the Princess —— is delightful, and it is my most devout prayer that she may continue to cherish the affection of heavenly truth, until it hath accomplished its blessed end, by elevating her mind to an everlasting conjunction with the Supreme Good, in the love and practice of all that is pure, wise, and holy. Her example must doubtless have its happy effect on others, and how can we tell what an instrument she is to be made, under the Divine Providence of the Most High, for the purpose of introducing others to *eat of the Tree of Life, which is in the midst of the Paradise of God!* What would I not give for an opportunity of hinting to her, that in the garden of her intellectual mind, that Tree of Life already begins to bloom and bear its immortal fruit; and that the more she eats of that fruit so much the wiser, more blessed, and (I will add, by her leave,) more princely, she will every day become.’

After the Hawkstone Meeting in July, Mr. Clowes set out to visit his friends in Gloucestershire, but was seized on the road with a severe cold, which compelled him to return home immediately. There he was laid up with inflammation of the lungs, which seemed to threaten the speedy termination of his earthly journey. He wrote on July 19 to his disappointed friend:—

‘It is one of my heaviest crosses, under my present indisposition, to find that it has entailed anything like disappointment on others, especially on those whom I so truly and justly value. Your affecting letter of yesterday went to my very heart, and excited a sensation infinitely more painful than what bodily suffering can produce. But, my dear Madam, let us not torment ourselves, and add to the sufferings of our friends, by vain

regrets, when we ought rather to console ourselves with the delightful idea, that all our concerns are under the continual inspection and control of that *Heavenly Father* who loves us infinitely better than we love ourselves, and is infinitely more wise and provident to promote our bliss.

‘The languor which I experience, particularly in a morning, convinces me how very imprudently I should have acted, had I suffered myself to be guided by inclination rather than by judgment, and had thus introduced into your house an inert and lifeless body instead of an active and living man. Such is the state of my corporeal frame, and my spiritual one may be thus described: Have you ever seen a man standing on a *rock* which overhangs a tempestuous sea, and looking down thence on a little bark tossed by the storm? You have then seen an exact image and representation of my present mental state. Only call the *rock* the LORD; the man standing upon it internal confidence; the tempestuous sea the agitation occasioned in the lower principles of Nature; and the little bark tossed by the storm my infirm and disturbed body, with its external man in connection with those principles. You will then behold my internal man, calm and composed, fixed only on the purposes of the Eternal Truth, having no will but that the Divine Will may be accomplished, and looking, no longer at its little bark, but at that Omnipotence which rules the waves by which it is tossed, and says to them and to the winds, *Be still*.’

To this calmness of mind his physician attributed his speedy recovery. In November he again visited the Hornbys, at Orford, near Warrington, whence he writes to his friend, ‘to thank her for her kind solicitude about his health, and to inform her of its almost miraculous recovery.’ The letter continues:

‘I am glad to hear that you have it in contemplation to pay your annual visit at Windsor this Christmas, which, I trust, will be of the greatest benefit to yourself and others. When you are there, will it be called presumption if I request you to make my kind remembrances, with all humility, to the Princess —, informing her that I am about to publish a volume of Sermons on the Lord’s Prayer and Ten Commandments, and that if she will permit me, I shall be happy, and esteem it a particular honour, to present her with a copy? Of yourself also I have to entreat the same favour; and that as soon as the publication is finished, you will allow me to direct two copies for you, one for your own use, and the other to be forwarded by you to Windsor. As soon as the Sermons are published, another and a more important work will be sent to the press, entitled *On the Worship and Love of God*, being a translation from a Latin work of our enlightened author, Emanuel Swedenborg. By the assistance of the young ladies at this place, I am also preparing an Exposition of several more of our Lord’s *Parables*, which I hope will be ready for the press in a few weeks. You see then how much I am indebted to the Divine mercy for enabling me again to employ my pen for the benefit of the Church.’

His pen continued its wonted labours; but he was unable to resume the duties of the pulpit. In December he writes from Manchester:—

*To C. A. Tulk, Esq.*

‘Your kind letter, which I received a few days ago, had the double effect of exciting gratitude towards you for the unmerited favour, and at the same time of making me half ashamed of myself for having so long delayed the execution of my purpose of writing to you. I say *half* ashamed, because I am not *fully* convinced that it



has ever been in my power to write, without neglecting *necessary* business, which has accumulated, during my late indisposition, to a degree quite alarming to my weak shoulders. Of this you may judge for yourself, when I tell you that I have had a Preface to write for a volume of Sermons on the *LORD'S Prayer and the Ten Commandments*, which has been some weeks in the press; also a Preface to the new translation of the treatise *De Cultu et Amore Dei*, which will soon go to press; also an article for the next number of the *Intellectual Repository*; also answers to several letters from America and other places, on business which required *immediate* attention. Add to this, that for the last two months I have been a wanderer from place to place for the recovery of my health, and thus too *unsettled* to discharge my accounts with all my correspondents.

‘But enough of apology, which, I trust, is unnecessary, and to proceed to something of more importance. Your remarks on the state of the New Church in London would give me more concern, if I were not well convinced that the *general* prosperity of the Church is on the advance, notwithstanding all the disorders into which individuals may have been permitted to fall. For the *general* prosperity of the Church, as it appears to me, will be promoted principally by the circulation of the works of our enlightened author, and in the degree in which the heavenly doctrines contained in those works beget conviction in the understandings of men, and become incorporated in the life's love by actual practice. *Preaching* may indeed do something, but its effects, I think, will be small, compared with those of *Reading*. To decide then on the Church's advancement, we must not look either at the *erection of new Temples*, or at the *convocation of Conferences and Councils*; but we are to consider how far the sale of the Heavenly Doctrines increases, and how far the minds and lives of mankind

are restored to the order of heaven by perusing and practising them. In this view, allow me to thank you for your account of the young *Italian artist*, which I read with the greatest satisfaction. In the same view I have been much gratified lately by intelligence from other quarters, respecting the accession of members to the New Church, especially from —, where I find a young clergyman of the Establishment has declared himself a zealous advocate for the truths of the New Dispensation, as hath also a young gentleman of property, designed for ordination in the Church and to succeed to a living which is in the gift of the family.

‘I had lately the pleasure of passing a fortnight with the charming family at Orford, in the course of which time we finished two fresh fascicles of Explanations of the Parables.’

On the 16th of March, 1816, he wrote to Mr. Tulk about a sect in America, which had adopted some of the New Church Doctrines, but mixed up with political sentiments opposed to Swedenborg’s principles of loyalty and subordination. ‘It is evident,’ writes Mr. Clowes, ‘that the doctrines of the “Free or Halcyon Church” are, as to many points, in perfect agreement with those of the New Church. Nevertheless it is equally clear, that on the subject of political government, the sentiments of the two Churches are as opposite as light and darkness, since we know that it is a tenet of the New Church that kingly government is allowable, and ought be obeyed; whereas the Free Church declares that “All other dominions and pretended governments but Christ’s alone, are strictly unlawful and sinful before God.”

‘I am quite charmed with the conclusion of your letter, in which you speak so feelingly of your domestic joys and their conjunction with the INFINITE and

ETERNAL. May those joys daily increase in number and in measure, and may the Bond of their conjunction with their HEAVENLY FATHER be drawn every day closer and closer!

‘How shall I express my gratitude to dear Mrs. Tulk for her handsome and welcome present? I will express it in the way which, I am persuaded, she will be best pleased with, viz., by assuring her, that as often as I use her dear gift, it shall call to my remembrance all her sweet affection, and in connection with that affection, the DIVINE SOURCE from which it proceeds, so that whenever my hand is in contact with and feels the support of her *ivory-headed cane*, my heart may be in contact with, and be made sensible of the support of another and higher prop, viz., the Divine mercy and loving-kindness, together with the benevolence with which He inspires His beloved children.’

*To the same.*

‘Manchester: May 25, 1816.

‘My very dear Sir,—Your very kind and welcome letter reached Manchester at a time when I was on a tour to visit my friends at Orford, at Winwick, at Liverpool and in its neighbourhood, and it was not put into my hands until my return on Wednesday last, or you would probably have received an earlier reply. The communication from America, which you are pleased to impart, is most gratifying, because it proves the operation of a zealous affection in favour of the TRUTH, which cannot fail to be productive of the happiest effects. That this affection may be united with its proper *knowledge* and *prudence*, is my most devout prayer, and as the members of the New Church at Philadelphia are many of them *experienced* men, I think we may indulge a reasonable hope that the prayer will be granted. You are very kind in all that you say and propose about our meeting, and

whilst your kindness excites my warmest gratitude, it calls upon me at the same time to be explicit with you, by unfolding to you all my present engagements and future plans. In the first place, therefore, I wish to observe that it will be impossible for me to leave Manchester till the Hawkstone Meeting, as I expect my friend Mr. Edward Hornby every day to be my guest during the month of June. In the next place, I am eager to inform you that it is my present intention (under the blessing of the DIVINE PROVIDENCE) to proceed from Hawkstone to Bristol, and in the way thither to visit the friends at Stroud, and after staying a week at Bristol to do myself the great happiness of making the best of my way to Marble Hall, if it will suit the convenience of yourself and Mrs. Tulk to receive me at that time. Our friend Mr. Banning has promised, if possible, to accompany me from Hawkstone to Bristol; but as all his engagements are uncertain, depending upon so many circumstances connected with the duties of his office, it would be a satisfaction to me to know whether in case of being disappointed of *his* company, I might hope for the pleasure of *yours* to escort me on the road. Will you then have the goodness to inform me, as soon as you conveniently can, how far the above arrangement meets your plans and wishes, and particularly whether we may hope for the pleasure of yourself and dear Mrs. Tulk this year at Hawkstone? As far as I can learn, the meeting is likely to be a full one.

‘I am delighted with your remarks on the *De Cultu*, &c., and entirely agree with you that, with “all its faults,” it must of necessity prove an edifying work to such as are in a disposition to receive it. A few weeks ago I was prompted to begin a new work, entitled “The Two Heavenly Memorialists; or LOVE and TRUTH stating to the Christian world their present distresses, and im-

ploring relief." I will tell you more when we meet. I have the pleasure also to inform you that during my late visit at Orford, with the assistance of the pens of the young ladies, we have finished the Explication of *all the Parables*, and have begun the Explication of the *Miracles* in the same way of Question and Answer.'

On the 13th of June he writes :—

'The Hawkstone Meeting will break up July 5, at which period I intend to begin my journey, and make the best of my way for your town, with the design of being your glad guest, if you will allow me, for about a week. Mr. Banning will accompany me in my open carriage from Hawkstone, and Mr. C. Tulk has promised to supply his place and escort me from your town to his house near Twickenham, where I propose to stay another week, and then proceed to the sea, for the summer. You see then what a long journey, and what a large quantity of happiness I propose to myself, and what need therefore I have of dependence on the Divine mercy and providence to enable me to execute all my plans. Let me entreat your prayers that my dependence may not be in vain, but that I may once more have the gratification of seeing so many friends whom I justly love and esteem.

'Your account of the royal wedding delighted me beyond measure, and especially your extract from the Princess Charlotte's letter, which bespeaks at once the good sense and unfeigned piety of the writer. How devoutly do I pray for her happiness, and that of her amiable consort, and that their marriage may be a marriage in heaven, as well as on earth !'

*To the same.*

'Marble Hall, near Twickenham,

'Middlesex: July 25, 1816.

'My dear Madam,—I take the earliest opportunity of

fulfilling my promise of writing to you, and am happy in being able to inform you that, through the blessing of a kind Providence, dear Mr. Tulk and myself reached this place between four and five o'clock yesterday, after a most prosperous, and in many respects a pleasant journey, considering the unsettled state of the weather, and the many dear friends on whom we were *apparently* turning our backs. I say *apparently*, because *really and truly* we had them *continually in view* and *before our faces*, so that notwithstanding the removal of our *bodies* from them, as estimated by measures of space, we were virtually and constantly advancing towards them with our *spirits*, and this with a rapidity of motion far greater than that of our horses ; because it was the motion of our best and warmest affections.'

'Marble Hall, you may perhaps know, is a small palace on the banks of the Thames, as elegant and commodious as the art of man can make it, and only to be rivalled by the virtues of its inhabitants, and by all those mental unseen excellences, which as far transcend all the beauties and arrangements of matter, as their origin is more divine, and their effect on the mind is more delicate and delightful. My only fear is, lest I should become a *spoiled child*, and less willing to return to my homely fare at Manchester, after being regaled, as I have lately been under your dear roof, and as I am here, with so many rich dainties of spiritual association. But I will endeavour to be grateful, and gratitude, you know, to the Father of Mercies, as it is in itself the most exquisite of all indulgences, so is it a gratification which involves in it the real possession of all those objects which excite it. Yet it must not be confined even to the Divine Being ; since it is the will of that Being that we extend it to all those dear friends from whom, under Him, we derive our happiness, and that thus we increase its joys. What a repast of

luxury, then, is mine! Called upon, as I feel myself, to the grateful acknowledgment of so many favours dispensed lately from so many highly valued associates! Be theirs then the praise, and mine the delight of bestowing it! And whilst we unite in this reciprocal act of giving and receiving, may we further be united in that spirit of prayer for the eternal welfare of each other, which cannot fail to introduce us finally to an eternal association in the realms of purity and peace!’

*To the same.*

‘Marble Hall : August 12, 1816.

‘My dear Madam,—Your kind favour of the 29th ult. imparted all that gratification which one never fails to derive from the communication of sentiments congenial with our own, and elevating us to the Divine Fountain from which they flow. I have therefore to thank you, not only for what you say, but also for its effect in raising me above myself, and encircling me in that blessed sphere of heavenly and eternal principles, in which, without the fatigue of travelling, I was enabled to take my seat comfortably, as in a chariot of fire, and revisit my dear friends at ——. Yes, it is the happy property of *mind*, that it can move in any direction with an incalculable rapidity ; but it is a property still more estimable, that it can acknowledge that rapidity to come from a power superior to itself, and to be the result of the affections of those it most loves, and in whose society it finds its chief delight. If then you find me occasionally sitting at your table, listening to your conversation, or to the sweet song of your dear daughters, you must not blame me as an impertinent intruder, but must regard me as an invited guest, to whom you have committed the key of your house, to be used at his pleasure. Pray tell me whenever my visits become troublesome, and I will endeavour,

whatever it costs me, to be less so, but you must excuse me if I can never willingly resign my key.

‘ We have at last accomplished our journey to Brighton, from which place we returned on Saturday, after experiencing many signal proofs of that Divine Mercy and Providence, which never fails to extend its Fatherly blessing and protection to the least and lowest of its creatures who depend on its bounty.

‘ The lady we went to visit is full of years and infirmities as faras regards the mere body and animal life, but in *mind* she possesses all the vigour of youth, combined with all the innocence and wisdom of mature age. She has a young lady for her companion whom she is moulding according to her own temperament, and who is already a proficient in many of her virtues. Two young and interesting Quaker ladies, who are beginning to read the New Doctrines formed our party ; and, will you believe it, we never once sighed for a sight of the Pavilion, or for the favour of its Prince ! For who that hath ever tasted the sweets of heavenly converse, and thus cultivated an acquaintance with the Monarch of the Universe, the King of kings, and Lord of lords, and feasted at His table, and had a place in His palace, can think it any diminution of his privileges and joys to be a stranger to the palace of earthly dignity and grandeur ?

‘ We left Brighton, therefore, under the full influence of this sentiment, that we had abundant cause to be grateful for having found, and been associated with a Queen and three princesses, dwelling in a Pavilion *not made with hands*, but *eternal in the heavens*, from whose conversation we were enabled to learn the laws and counsels of the Most High, and thus to ascend into the Grand Council-chamber of the Infinite and Eternal.

‘ Dear L. has made a wise use of what you gave him ; but what shall I say to the rings and the hair ? Let me



hope that they also will operate as so many *Bibles*, by reminding their dear possessors of one whose highest honour and happiness is to exalt the Holy Book above all the treasures of this world, and to form his mind and life by its heavenly and eternal counsels.'

During Mr. Clowes's stay at Twickenham a person called on him to exhibit a great curiosity. This was a skull, purporting to be that of Swedenborg, which had been taken out of the coffin in the vault of the Swedish chapel at Ratchliffe. No sooner, however, was the supposed treasure displayed on the table than Mr. Clowes cried out in disgust, 'Ugh! take away the nasty thing! How could the man fancy I wanted such rubbish?'

While in the neighbourhood of London he was requested to preach at one of the New Church Societies' chapels. He replied that it would be unsuitable for him, as a clergyman of the Establishment, to mount the pulpit of a Dissenting place of worship; but he was willing, if desired, to converse in the chapel for the convenience of accommodating greater numbers. Accordingly, taking a seat in one of the pews, he said that he had been considering the true nature of a *Church*, from having, since he had been in London, heard frequent use made of the terms *Old Church* and *New Church*, and statements that such a man was a 'member of the New Church,' while another belonged to the 'Old Church.' Now, he continued, if he rightly understood the meaning of the terms, this was undertaking to say far more than he could pretend to decide: for what was it, he would ask, that constituted a member of the *Old Church*? Faith without charity: the profession of religion without its heartfelt reality. And what constituted a member of the *New Church*? Charity and faith: a sincere love of God and man, with a thorough conviction of the truths which teach the necessity of practising those two Great Com-

mandments. It was therefore very possible that more genuine members of the LORD's *New Church* might be found amongst those whom they designated the 'Old Church,' than amongst the members, as they called themselves, of the 'New Church.'

In one of his letters already published,<sup>1</sup> he maintains that '*to shun evil as sin against God*, is the *sine quâ non* of the Church's increase and prosperity. For what is the Church, properly speaking, but the *conjunction of good and truth*? Yet until evil be shunned as sin against God, it is impossible that the principle of good can manifest itself, either generally or individually, consequently there can be no Church. . . . The raw materials of doctrine must be first prepared. . . But we ought never to forget that truths merely in the memory are but *stones*, and that stones can never be properly joined together but by a *cement* or *mortar*, which is nothing else but the *good of heavenly love and charity*, which can only be procured by the removal of *evils*.'

In another letter he says, 'You ask my advice about the best and fittest methods of making the Heavenly Doctrines known to others; and I wish to say in reply, that what appears to me to be the principal method is, first to incorporate those doctrines well into our own wills, understandings and lives, by shunning all evils as contrary to their purity, and then, from a renewed will and an enlightened understanding, to endeavour to communicate the knowledge of them to all around us. Such communication may be effected in some measure by conversation, but principally, as I apprehend, by the dispersion of such writings as tend either to explain or enforce those doctrines.'

The spiritual influence upon others, as well as the

<sup>1</sup> 'Memoir,' p. 217; p. 132, 2nd edition.

necessity for one's own salvation, of *shunning evil, as sin*, was often urged by Mr. Clowes in his sermons and in other ways. He again alludes to it in another of his printed letters: 'It is a wrong idea to suppose that *uses in the Church* are promoted only by external acts, and are more abundant in the degree that such acts are more numerous and more splendid; for it would appear that there is a *real use* performed to the Church in every inward act of repentance and faith, however trivial such an act may seem, either in the eyes of him who performs it, or in the estimation of others.'

On the 4th September he writes from Scarborough, contrasting Pleasure and Happiness; the former being a merely natural delight, while the latter is a spiritual joy, proper to man alone. 'Pleasure may be compared with *chaff*, which has, indeed, its uses, so far as it administers to the introduction and formation of the pure grain of happiness, but when separated from that grain, is dispersed by every wind, as a thing at once unstable and useless. On the contrary, happiness is an internal principle, and may be compared with the wheat formed and growing within the chaff, and for the sake of which the chaff existed, yet separable from the chaff, and in its separation capable of being gathered into the heavenly garner, where it increases to eternity in purity, perfection, and blessedness.

'How insensibly have I been led to sermonise, when I ought to have been telling you how, through the mercy of a kind Providence, I have been brought to this place, in perfect health and safety! Mr. and Mrs. C. Tulk were kind enough to accompany me as far as Cambridge, where we passed the second night, and parted the next morning, on which occasion I had not only to deplore the loss of their delightful society, but had to bemoan my solitude on the road, being now, for the first time since I quitted Man-

chester, left to myself, to pursue my journey alone. My solitude, however, was not of long duration, as on the following morning I reached the house of my friend, Mr. Mossop, the vicar of Boston, in Lincolnshire, in whose society and that of his charming family I passed two very agreeable days, during which time I was introduced to some receivers of the Heavenly Doctrines of the New Jerusalem in the neighbourhood. My friend also was kind enough to accompany me on my journey as far as Newark, the way to which place led through Grantham, where he brought me acquainted with a clergyman who is also a zealous friend of the New Doctrines and with whom we spent two hours very delightfully. From Newark I had again to travel in solitude, till I reached this place, where I soon forgot all the tediousness of my journey in the society of my most valued friends.'

It is remarkable that Mr. Mossop had not a single Dissenter in his parish, and when he officiated in the neighbouring town of Deeping, the Dissenters frequently came to hear him preach. The clergyman of an adjoining parish, who had been brought there by Mr. Mossop's means, as a friend to the New Doctrines, relinquished and then preached against them. But he preached away his congregation, so that nearly the whole parish had gone over to the Dissenters before he died.

The next month he wrote from Heath, near Wakefield:—

'Your letter proved quite a cordial to my mind, by manifesting the Divine Power so evidently operative in producing the tranquillity and composure, in which you are preserved, notwithstanding the unfavourable appearances which at present might seem discouraging. Hold fast, I entreat you, by this *golden chain*, which connects you with the providence and power of the Most High; and let not a single link be broken by the slightest fear,

apprehension, or doubt. Your affairs will then always be in the best hands, because, being taken out of your own, they will be in the hands of the Almighty; consequently blessed by His mercy, directed by His wisdom, and secured by His protection. Nevertheless, for your further purification He may still see it good to exercise your faith, by not granting immediate success to your plans and purposes, and therefore patience will be necessary on your part, to enable you to bear with this trial of your confidence, and to discover that what is apparently against you, is really in your favour, and that the winter of your expectations, however severe, is a sure prelude to a blessed spring and summer, and so much the surer as it is of longer continuance. Let your motto then be, according to the language of prophetic wisdom, *Although the fig tree shall not blossom, neither shall fruit be on the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.*'

Every conscientious man must have occasionally found himself embarrassed by doubts as to the course he should pursue in difficult circumstances. Mr. Clowes's advice was often asked in such cases, and his reply to an anxious enquirer must not be omitted here, though contained in the collection of his Letters already published.<sup>1</sup>

'It would afford me particular gratification, to be enabled to direct you under your present embarrassments; but this, I am made fully sensible, is not in my power, except so far as I may be instrumental in leading you to consult, and to put your whole trust in the guidance of your Heavenly Father. On a former occasion, you may recollect, I admonished you, in a case of perplexity, to

<sup>1</sup> See 'Memoir,' published in 1834.

act, or not to act, according to the state of freedom or otherwise, in your own mind ; and this rule, it appears to me, will be of essential service, in directing your path through all the perplexities which at present encompass you ; for I am persuaded by much experience, that ministering angels have continual access to the principle of spiritual liberty in the human mind, so as to infuse an inclination or disinclination to particular things, as may best suit the interest of the party concerned, and this, in all instances, even the most minute. The only difficulty, therefore, is, to keep the mind in such a state of submission to superior influence and direction, and so completely weaned from its own selfishness, that it may continually attend to, so as to discover and obey, the leading of its Divine Father, and its heavenly associates, in the hidden recesses of its free decisions and determinations.'

*To C. A. Tulk, Esq.*

'Manchester: October 31, 1816.

'My very dear Sir,—Your very kind and interesting letter was forwarded to me at Heath, where I lately passed two weeks with my friend Mr. Smyth and his amiable partner Lady Elizabeth, and from thence I returned home on Saturday last, after an absence of nearly four months. I had previously requested that the gentlemen of the Coffee Meeting would assemble at my house on Monday last, and accordingly they favoured me with their company, to the number of fifteen, on which occasion your letter was read, to the great satisfaction of all who were present. Your account of what is passing in France is highly gratifying, especially what relates to the circulation of the Bible, since it is impossible that the New Doctrines can be received unless the HOLY WORD is first read, acknowledged, and venerated.

'I remained at Scarborough six weeks, during which

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period I was busily employed every morning in my new work the *Memorialists*, &c., and in the evening, in the explanation of the *Miracles*, two fascicles of which are ready for publication. The *Memorialists* I expect, will require the labour of a few months more to bring it to completion. Through the Divine blessing also, during the same period, I laid in a good stock of health, at least in regard to the general state of my constitution, though my organs of speech are still feeble, so as to render me unequal to the discharge of public duty.

‘At Heath I met with Dr. Coulthurst, to whom I delivered your dear father’s generous present of the Latin Indexes, which he received with much gratitude. I afterwards passed a night with him on my way home, and found him to be still the same affectionate, but timid, reader of the New Doctrines, that he has been for several years past. In the course of conversation he made an odd request, viz., that I would allow him to preach in his church the Sermons *On the Call and Deliverance of the Children of Israel*, which, of course, was granted, under the hope that his congregation may be led, by the matter of those sermons, to make enquiry after the storehouse from which it was taken.’

*To Mrs. —.*

‘Manchester: November 11, 1816.

‘My dear Madam,—You will be glad to hear that I arrived safe and well at my own home last Saturday fortnight, and that, through the blessing of a kind Providence, the latter end of my journey was equally prosperous with the beginning.

‘I cannot, however, still recover the perfect use of the organs of speech, and therefore am still compelled to decline all public duty in my church. This consideration, however, gives me no anxiety, because I regard the

*silence of the tongue* as a providential dispensation, by virtue of which I am enabled to make a fuller and freer use of my *pen*.

‘Your extract from the Princess Mary’s letter delights me beyond measure, as exhibiting a proof of a most angelic mind, enlightened by the bright beams of the Eternal Truth. I am glad also to hear of the state of dear ——’s mind, and that the *winds and waves are still*, and that there is a *great calm*, which is to me a positive demonstration of the Divine presence, and of the blessing with which that presence is always fraught.’

*To the same.*

‘Manchester : December 17, 1816.

‘My dear Madam,—Your last kind and welcome letter was a great comfort to me, by relieving my mind from much of the anxiety which I had felt about your dear boy : for from the account you give of him, I cannot help flattering myself that the worst is over, and that by degrees he will be restored. . . . At all events, I cannot entertain a doubt but that what he has suffered, and may still suffer, will be made to administer to his eternal good, and like the distempers of old, which were cured by the Great Redeemer, when He appeared here below, will serve to make more manifest the redeeming mercy, wisdom, and power of that Omnipotent Lord.

‘I am delighted also at learning that you have received your usual invitation to Windsor, and this expressed in a manner the most courteous and considerate, which does equal credit to the heart and to the head of majesty. It will be my fervent and devout prayer that your visit may be under the guidance and government of the Divine Providence, and that you may be made an instrument in the Divine hand of imparting the blessings of the Eternal Truth, and of enkindling at the same time



the flame of heavenly love and charity, in every bosom amongst those with whom you associate. If it would not be thought presumptuous, I would request you to present my kindest remembrances and best wishes to the Princess — ; but this I will leave to your discretion and better judgment.

‘ The progress which your dear children are making in the New Doctrines charms me ; and it is my daily prayer that they may proceed, until, by the Divine blessing, they find their minds opened to the reception of the light and warmth of the Divine wisdom and love, and are thus brought into association with the angelic societies, perhaps to that particular society in which their father is enrolled as a blessed and eternal inhabitant. Let no difficulties discourage, no doubts perplex them while they read ; but looking up to the Incarnate God in His Divine Humanity, and to His Holy Word now revealed as to its internal sense and meaning, let them be persuaded that all difficulties and doubts will sooner or later vanish at the Divine Presence, and, like the mists of the morning, be dispersed at the rising of the Sun of Righteousness.’

*To the same.*

‘ Manchester : February 3, 1817.

‘ My dear Madam,—I sincerely congratulate you on the Queen’s recovery, and can easily conceive the anxiety you must have felt during her illness. GOD grant that a life so valuable may be long preserved for the benefit of her family in particular and of the nation in general ! Tell dear—— with my best love, how much I feel obliged by her kind and beautiful present, and how happy I shall be to use it for her sake. It only grieves me much to think that she has given herself so much trouble on my account. But much as I am delighted with her *purse of needlework*, I am infinitely more gratified at hearing that

she is preparing for her own use *another purse*, by the devout affection with which she pursues the Treatise on Heaven and Hell. I call this the preparation of a purse, because in that Treatise she will find a store of blessed knowledges, which being treasured up in her mind, will contain in them the everlasting riches of the Eternal Truth, thus the gold and silver of the Divine love and wisdom ; consequently of the divine benediction, for her endless comfort and support.'

'I cannot help remarking how much we are indebted to that new and blessed dispensation of Truth, which, by striking at the root of selfishness, links mankind closer together in one common bond of charity, and thus convinces me, that, as the evil of all evils is to love ourselves alone, so the good of all goods is to love others as well as ourselves, and especially to love above all that merciful and gracious Being, who is pleased, out of His abundant kindness, to dispense to us such a love.'

*To another Lady.*

'I was quite charmed with what you say on the *Worship and Love of God*, and of the manner in which you have been affected by it; and ever since the receipt of your letter, I have been eager to tell you so. But do you know the reason why I was charmed? It was not because I wanted any proof of the sublime, beautiful, and edifying sentiments contained in that work; nor was it because I delighted to see my own opinion confirmed by another's; but it was because I was assured there was one female mind, at least, upon earth, capable of appreciating those sublime, beautiful, and edifying sentiments ; whence I was led to conclude, and to console myself with the conclusion, that there may be possibly thousands of such minds, even at this period of spiritual cold and darkness, which are open to the light and warmth of Eternal Truth.

Instantly my mind was elevated to the contemplation of that Divine Being, from whom alone the *interior affection of truth* is derived, and at the same time was excited to a more profound adoration of His mercy, which has been pleased to ordain that the earth shall have its *Rachels*, whose children, though not so numerous as her sister's, are of superior use and excellence. But what a host of heavenly thoughts and perceptions and delights, was this view attended with ! and how clearly was seen why *the teraphim of Laban* are always to be found in *the tent of Rachel*, though hid from Laban himself ! in other words, that all which is properly called *Truth*, is merely the offspring of that *interior affection* of truth which is inspired by the Almighty ; and not the child of that self-derived intelligence which fancies that it can discover the truth by its own powers, independent of such affection.

‘ You see, then, the effect which your letter has produced ; and you may thus perceive of what importance it is to *our* sex, that *yours* should always stand and operate in the right order of heaven, by cherishing that interior affection of truth, which has a tendency to excite in us not only a proper intelligence, but also that pure and holy joy which is always connected with it.’

*To Mrs. Fletcher.*

‘ A few days ago our excellent friend Miss Kennedy brought me a letter which she had lately received from you, and from which I find that you rank at present amongst those blessed ones, who are distinguished by the holy title of *Mourners in Zion*. Let me not then be thought an impertinent intruder into the sanctuary of your sorrows, if I wish on this occasion to mingle my tears with yours, by entering into partnership with you in your affliction, and in all those heavenly consolations which the FATHER OF MERCIES never fails to mix in

the cup of His afflicted children. Charity, we know, which is the spirit of Heaven, is never so happy as in the opportunity of pouring into the troubled bosom the oil of joy and gladness, and she knows at the same time that this oil comes only from the GOD of heaven, whose High and Holy Name is JESUS CHRIST. I might, therefore, say to you, as the King of Israel said to a mourner in his day, *If the LORD do not help thee, whence should I help thee?* nor should I conceive that the words contained anything of repulsion or of discouragement. For is not our GOD a *present help in trouble*, and do not all His dispensations, as well as His declarations, prove Him to be so? Is He not also *above* all trouble, and this in such a sort, that He not only controls it, by saying to its waves, *Hitherto shall ye go and no further*, but He also compels it to administer to His own purposes of blessing, so that every trouble opens the gates of some new joy, which otherwise could neither have been seen or tasted? I please and flatter myself with thinking that you have already experienced the truth of this sentiment, and that, even in the loss of your dear child (if it may be called a loss), you have found a more than proportionate gain through the communication and admission of some heretofore unknown consolation. And how do you know but that your dear child may have been the minister of that consolation? We cannot, indeed, see with our *bodily eyes* that this has been the case, but the *Eye of Faith*, we know, possesses a more quick and penetrating vision, and being enlightened by the Light of the ETERNAL TRUTH, sees things *as they are*, not as they *appear to be*. To the Eye of Faith, therefore, the invisible world is near and visible, as this world is to the Eye of the Body, and, therefore, it sees all that the Word of God has revealed respecting that invisible world, and how the souls or spirits of the deceased are still alive, even more alive than

when in the material body, and also are still near to those they loved and by whom they were loved, and even nearer than heretofore; and, further, that they are endowed with greater power, as well as stronger inclination, to comfort, support, and protect those whom they have left behind them. JESUS CHRIST, accordingly, informs His disciples, previous to His departure out of this world, *It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you ;* and again, *I go away, and come again unto you ;* thus instructing them that although He was leaving them as to *bodily* presence, yet He would still be *virtually* and *really* present with them as a HOLY COMFORTER, to guide, protect, and console. Doubt not, therefore, my dear madam, that what was true respecting JESUS CHRIST is true also respecting His children; so that when they quit this world, they enter immediately into a state of being, in which their capacity of intercourse and of blessing in respect of those they love is indefinitely increased. In devout prayer that you may feel all the comfort of this sentiment, and still enjoy both the presence and the society of your beloved child, I remain, &c.'

## CHAPTER XII.

DISTURBED STATE OF THE COUNTRY—FURTHER  
PUBLICATIONS AND CORRESPONDENCE—FIFTIETH  
YEAR OF HIS MINISTRY.

1817—1818.

WHEN, at the close of a long and exhausting war, its consequences, hitherto concealed under popular excitement and the false stimulation of trade, began to show themselves in failing business, reduced wages, and heavy taxation, the natural propensity to throw the blame upon others soon gave rise to disaffection and political disturbance. Mr. Clowes's constant habit of looking for the real, rather than the apparent and temporary, causes of passing events, regarded the disturbances in the political atmosphere as effects of the great changes going on in the spiritual world. The subject could not but engage the consideration of the Hawkstone Meeting, and the Report for 1817 contains the following resolution:—‘That the present distresses of the times are awful symptoms of the decay and dissolution of the old Christian Church, and announce with a loud voice, to which everyone ought to attend, that the coming of the LORD is at hand, for the establishment of his predicted New Church, agreeable to the constant testimony of the Heavenly Doctrines of the New Jerusalem. Amongst the above distresses, the spirit of disaffection, which has of late disturbed the public

peace, and in some cases threatened even to endanger the public security, appears to the Meeting to be the most prominent; and whilst they lament, as they do sincerely, the manifestation and operation of such a spirit, they conceive it to be their duty to do everything which lies in their power to allay and quell it. With this view, they take this opportunity of publicly testifying that the above spirit is in utter opposition to the spirit and temper inculcated in the Heavenly Doctrines of the New Jerusalem.

‘The Meeting flatter themselves that every member of the New Church feels it his duty to be an orderly Citizen as well as a sincere Christian. All that they intend to mean is to suggest prudent caution in a case, in which the best-intentioned and best-informed minds may possibly be bewildered in perplexity, whilst by a terrible perversion of language as well as of principle, liberty and licentiousness are at this period so often confounded together, that it is difficult to discriminate them, and whilst what are called *the rights* of man are so vehemently and exclusively forced on the attention, that the *duties* of man are no longer either regarded or seen.’

Mr. Clowes was too heavenly-minded to dabble in the troubled waters of party-strife. Rejoicing in all real progress and rational liberty, as derived from the *Truth*, which maketh *free indeed*, he regarded loyalty and contentment as the duties of every Christian, whatever his station or circumstances; and to ‘improve the occasion’ of the present political agitation for Parliamentary Reform and the ‘rights of man,’ he issued a tract, dated July 7, 1817, entitled ‘Thoughts on Political Rights and Taxation; or the way to be happy without a vote for a Member of Parliament and without the burden of Taxes.’ The discussion is in the form of a dialogue between ‘a respectable old gentleman and a sensible young man.’ The latter contends that, ‘according to the strict laws of

justice and equity, he has as clear a right to vote for a member of Parliament as his richer neighbour.' The old gentleman suggests that the claim might be extended to a seat in the House of Lords, or even on the Throne itself. But it is needless to repeat the arguments on either side, as they can be easily imagined. The discussion is continued on the subject of Taxes, and the old gentleman uses much the same arguments as Dr. Franklin, but puts them on a higher footing. He gets the sensible young man to admit that voluntary offerings for the public good cannot be regarded as taxes; upon which the old gentleman suggests that a man may relieve himself of the burden of taxes by freely paying them as the price of social order and security, just as he would voluntarily pay for every other necessary or convenience of life. There is no compulsion except where people are unwilling to relieve freely the necessities of their country. Whenever taxes shall be viewed in this light, 'the name and office of a *tax-gatherer* will not only cease to be reproachful, but will acquire also a measure of the same respect and attention that is paid to a collector for the benefit of any useful and charitable institution whatsoever.' The young man (who lived before Cobden's days) appears to have held the old notion that taxes should be paid by the foreigner, and quotes Scripture to prove that 'the children' should be *free*. The old gentleman disposes of this text, and preaches upon it with this concluding exhortation: 'Wherefore, my friend, let you and me only strive to become the children of JESUS CHRIST, by controlling our natural evils, and placing ourselves under the golden sceptre of His merciful administration, and we shall then no longer complain of the demands made upon us by our country, but of our own want of that love for our country which would dispose us to comply with those demands *willingly, cheerfully, and thankfully*. Thus we shall



convert *taxes* into *alms*, and *taxation* into an occasion of exercising our *charity*. Every diminution of our earthly property will be more than compensated by the gain of heavenly tempers, dispositions, and inclinations. But this is not all; for we shall then be out of the reach of another taxation infinitely more intolerable than that of the government of our country,—I mean the taxation imposed by our inordinate affections and appetites, which rob us not only of our *money* but of our *peace*, and whilst they drain our purses endanger also our everlasting happiness. Thus when once we become in good earnest the children of JESUS CHRIST we shall then recover our proper *freedom*, because then we shall attain that spirit of humility, meekness and charity in which all true freedom consists, and breaking the iron chains of that bondage in which we were before enslaved by our passions, we shall know experimentally the manifold blessedness to which JESUS CHRIST invites His followers when He says, *Come unto ME all ye that labour and are heavy laden, and I will refresh you. Learn of ME, for I am meek and lowly of heart, and ye shall find rest to your souls. For My yoke is easy and My burden is light.*

About this time he wrote to a clerical friend:—

‘I entirely agree with you in deploring the present distracted state of the country, and in hoping and praying that it may have its proper effect, by leading us to seek refuge in the Divine Providence of the MOST HIGH, and to amend our lives accordingly. In my mind, one of the worst features of our situation is, that almost everyone seems inclined to throw the blame from his own shoulders and to fasten it upon others, when yet there is every reason to believe that each individual in the nation is a party in the guilt, and that consequently a *general* repentance is necessary to avert the evil. According to this view, I confess it gives me the greatest pain to read

in the daily papers, whether they be in favour of the Administration or against it, so much of sarcasm and severity in speaking of their opponents. For what good can result from abuse and contumely? Doth not such ill-timed and bitter language tend to open our wounds instead of healing them, and to draw down upon us new judgments, when we ought, in the spirit of gentleness, compassion and charity, to endeavour to avert the old ones? I do not mean by this remark to check the freedom of opinion, for I think that every man ought to make up his mind on all great public questions, and to declare his sentiments boldly. But then I think at the same time that he is bound to keep his temper, and not to irritate when his intention is to convince. For it is a trite observation that *wrath begets wrath*; and if this be true, what must be the consequence of writing in the bitterness of uncharitable censure, but that it is sure to kindle the same infernal fire in the reader's bosom, and thus to destroy charity, with the life and protection of Heaven; whilst at the same time it nourishes hatred, and introduces the spirit of disorder and destruction, the powers of darkness? Oh! then, what good Samaritan will come and pour into our sores the oil and the wine of heavenly love and wisdom, and *bring us to the inn* of Divine rest and peace? Alas! is it not true that the GOOD SAMARITAN is come, and that He has brought with Him His healing oil and wine, but that we in our folly obstinately refuse His medicines, banish Him from His rightful kingdom—the kingdom of our hearts—and thus by a terrible necessity aggravate daily both our mischiefs and our miseries?

‘Have you seen Mr. Erskine’s pamphlet on the “Internal Evidences of Christianity?” It was sent me by a lady from Edinburgh, who speaks in high terms of the

author as a man of talent, of learning, and of piety combined; and I think the publication justifies this character. There is besides a striking originality in Mr. Erskine's views of his subject; and what is of still more importance, a feeling sense of the high reasonableness of connecting faith with charity, speculation with obedience, and an assent to creeds and articles of belief with the vital spirit of that purity of conversation and conduct to which it was designed to lead.'

In July, after the Hawkstone Meeting, Mr. Clowes again resorted to Barmouth, whence he writes, on the 14th, to his old correspondent, telling her that he had been for some time in perpetual motion, but was at last stationary in a land of peace. He continues: 'The hand of a kind Providence, I perceive, has been with you in all your transactions. . . . Much, therefore, as I congratulate you on the Queen's kindness towards you, and on the particular interest which all the royal branches of her family take in your concerns, I congratulate you still more ardently on the kindness and the interest which you have secured in the court of Heaven, and amongst the branches of the Royal Family there, who date their high pedigree and derive their princely titles and honours from the King of kings and Lord of lords.

'You would be sorry to hear of the death of Lady Stanley, of the governess of whose children you speak in such high terms of commendation. She died at Lord Derby's seat at Knowsley, after a short but severe illness, which she bore with the utmost patience, and from which, notwithstanding the opinion of her physicians, she felt persuaded she should never recover. I have since visited the family at Knowsley, and was delighted to find amongst them such a blessed spirit of submission to the Divine will, at the same time that they are deeply sensible of the loss they have sustained. From Knowsley I proceeded

directly to join the Meeting at Hawkstone, which, though not so numerous as usual, was not the less agreeable and interesting.'

*To the same.*

'Manchester: November 15, 1817.

'I had intended writing about a fortnight ago, to congratulate you on the Queen's visit to —, which would bring her and the Princess Elizabeth so near to you. . . . But how is the smile of congratulation turned into the tear of condolence, whilst we have to lament the irreparable loss which the nation has lately sustained on the death of the excellent Princess Charlotte and her sweet infant! Never surely did a more melancholy and awful event befall any country. Yet I am inclined to think that the latter feature is more prominent in it than the former, and thus that it is a louder call to deep humiliation before the Almighty, than to sorrow before men. Still, in whatever point of view the dispensation is seen, nothing was ever more calculated to excite at once the combined emotions of grief and sympathy, of reverential awe and profound abasement. We must not, however, forget WHO it is that has permitted this heavy calamity to fall upon us, and that it is that Being of adorable and infinite mercy, *Who doeth all things well*, and whose severest chastisements are replete with a FATHER's tenderness and regard, which we have no language to express. We must not forget, therefore, that in the cup of our sorrow is mingled the refreshing wine of the most heavenly consolation, and that, bitter as the draught may be to the taste, it will not fail, if we look up to the GOD who has prescribed it, to impart health, strength, benediction and peace, to the nation at large, and to every individual. Heaven grant that this may be its salutary effect! In this town and neighbourhood, only one common sentiment prevails, which will be manifested on



ment and provision of the Almighty; and therefore I say to myself (and ah! how I wish to say it to everyone concerned) *the Queen is not dead, but alive*, and alive also in a state in which she is not only nearer to us, and more present with us, but in which, through the Divine mercy, she may be instrumental in promoting our comfort, our prosperity, and our spiritual and eternal good, even more successfully than when she was present with us in the body.

‘Let us then seek comfort in these reflections, and then we shall by degrees find that our *sorrow will be turned into joy.*’

It was a sentiment of the writer’s, that progress towards perfection can only be made by the removal of present happiness: that if this remained with us, we should be satisfied with its possession, and not labour for higher joys; that the Divine mercy, therefore, either permits it to be torn from us, or allows us to grow weary of its sameness, and then, under a sense of want, we acquire a hunger and thirst and at the same time a relish for something better. He believed, that we no sooner gain this qualification for the enjoyment of a higher happiness, than we obtain it, and with it a return, spiritually at least, of the happiness we had lost. Such an alternation, of the loss of an inferior and the gain of a higher degree of bliss, he maintained, will be our experience throughout eternity, as regularly as the succession of night and day in the world of nature, and equally essential for rest, refreshment, and health.

Mr. Clowes concluded his Autobiographical Memoir on February 28, 1818. In the same year were published two very interesting works, ‘The Two Heavenly Memorialists’ and ‘The Two Worlds.’ The former commences thus: ‘The humble Memorial of LOVE and TRUTH to all Christians.’ These *Memorialists* then explain their

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Divine origin and dignity, and how they have been the means of revealing the Almighty and His Word to mankind, and expostulate with the Christian world on its declension from their government and guidance, in other words, from evangelical faith and life.

The other tract is inscribed to the congregation of St. John's, who are thus addressed: 'I should think that I ill requited the good will and favour, which you have lately exhibited towards me by a public testimony, so costly to you, and so flattering to myself, could I for a moment forget those eternal interests of yours, which first gave birth to the sacred relationship subsisting between us, &c.' The argument of the treatise is, that the *visible world* derives its existence from the *invisible*, and therefore is connected with it, and not only demonstrates its existence, but makes manifest its properties and qualities: and 'that man, during his abode here below, is an inhabitant of both worlds, the *visible* and the *invisible*, and that according to the quality of his life, he builds his eternal house, of happiness or of misery, in the *invisible* world; of happiness in heaven, if he lives according to the laws of Divine order, and of misery in hell, if he disregards and rejects those laws.'

With his never-failing application of truth to practical life, the writer thus alludes to the removal of man from the visible to the invisible world, by what is called Death. 'Death, therefore, it is manifest from the above considerations, hath in it no terrors but those with which we arm it by our thoughtlessness and our sins; and even what we call *the loss* of friends and relations, which in many cases is attended with such a poignancy of sorrow, is here seen to be in reality *no loss*, but rather our *gain* and *advantage*. For what is this *deprivation*, which so sensibly and so deeply affects us? The *visible image* is indeed removed, which was before so gratifying to our

corporeal senses, but what then? The *invisible spirit*, which is the real man, still remains as *near to us as ever*, and in *as full*, or perhaps *fuller capacity* of administering to our true bliss; by elevating our affections and thoughts to that spiritual and eternal world, of which it is an inhabitant; by purifying thus our purposes; by counter-acting the designs of those who would do us injury; by protecting us from dangers; in short, by more effectually promoting our best interests, than could have been in its power to do, whilst in the body of flesh, and thus subject to infirmity and the limitation of its best faculties.'

In the course of this very interesting treatise no reference is made to Swedenborg, but at the end is the following paragraph:—

'N.B.—If the reader be desirous to see a further satisfactory account of the *invisible* world, he may find all his wishes fully satisfied by consulting a most interesting and edifying treatise on the subject, entitled a "Description of Heaven and Hell," by that profound philosopher and theologian, the Hon. Emanuel Swedenborg.'

In this year, 1818, was published also 'A Letter to the Rev. J. Proud, in reply to his Remarks on Separation from the Old Church.' Mr. Proud, who was one of the strongest advocates for separation, had published a work entitled 'An Aged Minister's Last Legacy to the New Church,' in which he revived the controversy, which for some time had been allowed to rest, and accused Mr. Clowes of prevarication and improper motives in continuing a minister in the Church of England. Mr. Clowes having replied in terms of just indignation, the *Aged Minister's* attack was disclaimed by his followers, who in the 'Intellectual Repository,' for September, 1818, deprecated the 'mistaken zeal' of one who had himself previously acted as a peacemaker. They acknowledged that 'some of Mr. Proud's arguments—to say nothing of his viti-



peration—are successfully exposed by his antagonist,’ and that more of what really constitutes the Church exists amongst those who have not separated than among those who have; ‘for unless our observation has greatly deceived us, the former have been more intent upon cultivating the principle of *good*, whilst the latter have been more studious of intellectual light, which has been accompanied indeed with a warm natural zeal, but has not, as yet, been generally united with its proper partner, a corresponding love.’ This confession is as candid as it is humiliating, and fully confirms Mr. Clowes’s opinion that the attempt to form an external Church in the shape of a sect, was altogether premature and mistaken; the so-called ‘New Church’ being, by its own confession, merely a new ‘denomination’ in the *Old Church* of faith without charity.

The Editors of the ‘Intellectual Repository’ had also the fairness to exonerate Mr. Clowes from the charge of deception, in the following honest and hearty paragraph:—

‘Where a man has conscientiously entered into the ministry of the Old Church, and is there visited by the light of Truth, we are by no means convinced that he is required to withdraw. . . . With respect to this eminent labourer in the Lord’s vineyard in particular, he, during a period of forty-five years, has devoted his time, talents, and purse to the propagation of the New Church. So far from seeking the shelter of obscurity, he has taken every opportunity of advocating the writings in which those doctrines are contained, both from the pulpit and the press; and not satisfied with this, he has made it a point of conscience to send a copy of all his works, on their publication, to the bishop of his diocese. If, then, notwithstanding this manly sincerity, he has escaped being visited by ecclesiastical penalties, it can only be ascribed to the peculiar providence of the Lord whom he serves, operating through the liberal but profound policy of the

Church of England hierarchy ; and impartial reason must acknowledge that though he has not been called to endure the martyr's fate, he is not the less worthy to receive the martyr's crown.'

This paragraph was, however, introduced by the following proviso :—

'For a young man, whose eyes have been opened to the light of the New Church, to enter into the ministry through the forms of the Old, is, in our estimation, such a perversion of order, and sacrifice of principle, as must effectually disqualify him for usefulness in his new capacity.'

A few years later the supposed case occurred. A young gentleman, educated for the Church, partial to Swedenborg's doctrines, and startled by the judgment just quoted, applied for advice to Mr. Clowes, who answered thus :—

'I wish to observe, in the first place, that the declaration in the extract from the "Intellectual Repository," which appears to have excited your alarm, seems to be of questionable authority, having no foundation to rest on, but the hasty, not to say *presumptuous*, assertion of the Editor. For certain it is, that in the voluminous writings of our venerable Swedish scribe, not a syllable is to be found which warrants the conclusion that a receiver of the Heavenly Doctrines of the New Jerusalem, *who enters into the ministry through the forms of the Old Church*, is liable to the heavy charge of a *perversion of order and a sacrifice of principle*. On the contrary, it is positively asserted by the enlightened Swedenborg, that the clergy are the appointed mediums, under the Divine Providence, for the eradication of false principles amongst the laity, and thus for the growth of the New Church by the insemination of truths. (See "True Christian Religion," No. 784.) Again, in the "Arcana Cœlestia," No.

6822, we read to this effect, "Good may be imparted to another by any member of the community, but not truth, except by those who are teaching ministers; if it be imparted by others, the consequence is that heresies have birth, and the Church is disturbed and rent asunder." Now, by the clergy and ministers in the above passages, it is evident to me, none else are meant but those who have entered into the ministry through the forms of the Old Church. If, then, the genuine truths of the New Church are to be taught by ministers who have received their authority to teach from the ministers of the Old Church, I confess I can see no substantial reason why a young man, who is eager from a pure principle of good will to his fellow-creatures to disseminate those truths, should make any scruple of giving effect to his heavenly purpose by submitting to receive his sacred credentials from the same authority.

'It appears to me, therefore, my dear Sir, that you are at full liberty to decide for yourself on this interesting occasion; but when I say, decide for yourself, I do not mean that you should do so without first *seeking counsel* of the GREAT COUNSELLOR, who alone is able to communicate to His children the light of sound judgment for their continued guidance and direction. Allow me, then, to advise that in all humility and sincerity of purpose, you submit your case to the Divine inspection and decision, removing first from your heart all those views of mere selfish glory and temporal advantage, which might tend to blind your eyes and pervert your judgment; and then supplicating to be led entirely by the blessed and disinterested love of imparting the saving light of genuine truth to those *who sit in darkness and the shadow of death.*'

The young gentleman was soon afterwards ordained, and instead of being 'effectually disqualified for usefulness in his new capacity,' he proved to be a most efficient

parish priest, and was so much esteemed by his flock and the superior clergyman, that when the latter, who disapproved of his doctrine, threatened him with dismissal, and he, resting on the Sixth Article of the Church, stood firm, the superior found he had not the heart to let him go.

The year 1818 is memorable as the fiftieth of Mr. Clowes's ministry at St. John's. So far from his 'visionary' views having weakened the respect and love of his congregation, they took this opportunity of testifying in a substantial manner their high regard for their venerable and beloved pastor. This took the form of a Portrait by J. Allen, and a Marble Tablet with *basso relievo* sculpture by Flaxman, who was himself a devout admirer of the New Doctrines and of their translator and expositor. The Rector is represented in the act of instructing a group of children, accompanied by their parents and grandsire, to denote the three generations who had attended his ministry. Behind the rector a guardian angel is figured, bearing a palm branch, indicating the Divine Protection. The inscription runs thus :—

TO COMMEMORATE  
THE FIFTIETH YEAR OF THE MINISTRY OF  
THE REVEREND JOHN CLOWES, M.A.,  
THE FIRST AND THE PRESENT RECTOR  
OF THIS CHURCH;  
AND TO TESTIFY THEIR  
AFFECTIONATE ESTEEM AND VENERATION  
FOR THE PIETY, LEARNING, AND BENEVOLENCE  
OF THEIR AMIABLE PASTOR;  
WITH FEELINGS OF DEVOUT GRATITUDE TO ALMIGHTY GOD  
WHO HATH HITHERTO PRESERVED,  
AND WITH THEIR UNITED PRAYERS  
THAT HIS GOOD PROVIDENCE WILL LONG CONTINUE  
TO PRESERVE AMONGST THEM,  
SO EMINENT AND ENGAGING AN EXAMPLE  
OF CHRISTIAN MEKKNESS, PURITY, AND LOVE,  
THE CONGREGATION OF ST. JOHN'S CHURCH, MANCHESTER,  
ERECT THIS TABLET.  
MDCCXCIX.

The Editor begs leave here to introduce a criticism on this Tablet, as well as on Allen's fine Portrait.

Being at Manchester in the year 1847, he paid a visit to St. John's Church, and was shown its treasures by an elderly woman of the name of Betty Cooper, who had been one of Mr. Clowes's Sunday-scholars. She was evidently pleased to expatiate to a willing listener, on the merits of her revered Pastor. The Portrait she acknowledged was good; 'but there was a *look* about Mr. Clowes that no picture can give. Many a time,' she continued, 'have I seen him sitting in this chair, just as they've painted him. He used to look up, like that; but they could not paint his *look* in a picture.'

Of the inscriptions on the Tablet, she said he deserved all that was said. 'It's all true. If ever there was a saint upon earth, our rector was one. That's just as he used to stand before the children. How he delighted in children! He seemed to live in the children: it's very strange—he never had any of his own, though he loved everybody else's so much. He *was* a Christian: I'm afraid we shall never see his like again.'

This simple effusion of a grateful heart is, perhaps, as precious, in its way, as the sculptured marble itself.

The public tribute was the more honourable to all parties, by not owing its origin and chief support to those who agreed with the rector respecting the works of Swedenborg. The chief promoter was one who had years before joined in the complaint to the bishop, and many of the principal subscribers were indifferent or averse to Mr. Clowes's 'peculiar views.' They united in their respect for his character and services, and in giving this valuable proof of the power of genuine worth and consistency of conduct, in gaining the goodwill and esteem of persons of different and even opposing sentiments.

'Why don't you let us have more of yourself, and

less of the Baron?' said one of his unconvinced friends. 'Dear James,' was the reply, 'all I have I owe to the Baron.'

At the visitation next after the erection of the Tablet, the bishop's attention was drawn to it. He approved of the tribute of respect; but regretted that Mr. Clowes should be 'such a weak man.' In all probability the bishop had little or no knowledge on the subject. His elder and stronger-minded predecessor thought differently.

At this period, the sense of Mr. Clowes's exertions in the cause of piety and virtue was by no means confined to his own congregation, or even to the laity. At a meeting of clergy in Liverpool, the conversation having turned upon his character, various opinions were expressed, till a clergyman, who had hitherto been silent, and who was not suspected of 'Swedenborgianism,' was asked his opinion. He replied, 'I consider Mr. Clowes the apostle of the day.'

About the same time, a Bill was brought into Parliament for regulating the employment of children in cotton factories. During its progress through the House of Commons, a petition in support of it from the inhabitants of Manchester, with Mr. Clowes's signature first in the list, was presented by Mr. Peel, who stated that although he was not prepared to go the full length of the proposed enactments, he had no hesitation in saying that the signature of the venerable John Clowes was of itself enough to call upon the House to give the Bill a most serious consideration. Mr. Phillips, a manufacturer and opposed to the Bill, followed by saying that he should certainly give the most respectful attention to a petition sanctioned by the signature of Mr. Clowes, whose character was too generally known and admired to need any remarks from him.

A man so full of years and honours might now, one would have thought, have been allowed to rest from controversial labour. But his work in that direction was not yet finished. The zeal of a Calvinistic Minister of Manchester called him out, for the last time, in two separate *Letters to the Rev. W. Roby*. The conclusion of the last letter is a characteristic example of the spirit and temper maintained by the writer in such conflicts.

‘I cannot bid you adieu, without first thanking you for the friendly caution you give me at the conclusion of your pamphlet, where you say, “The more I examine the Swedenborgian system, the more fully I am convinced that it is a most delusive and dangerous theory.” For that you are so convinced I cannot doubt; neither am I disposed to suspect your sincerity, when you add, “I cannot but pray that you may live to discover and expose its fallacy.” You must, however, allow, that before the fallacy can be exposed, it must be discovered; and that it never can be discovered by *me* whilst I have no other authority for thinking and calling it a delusive and dangerous theory but *your* conviction. It is absolutely necessary that I should examine the theory *myself*, before I can either expose or discover its delusion and danger; and I trust you will give me credit, when I say, that I *have* examined it, and that this examination has now continued for upwards of forty years; during which period I have asked myself, a thousand and a thousand times, the following questions: Can there be any delusion and danger in believing JESUS CHRIST to be the MOST HIGH GOD, and in drawing nigh unto Him and adoring Him accordingly? Can there be any delusion and danger in loving this GOD with all my heart, and soul, and strength, and putting my whole trust in Him? Can there be any delusion and danger in acknowledging Him to be at once my Creator, my Redeemer, and my Regenerator? Can

there be any delusion and danger in being persuaded that what is commonly called the WORD OF GOD is *in very deed and truth* the WORD OF GOD? Can there be any delusion and danger in acknowledging this WORD to be replenished with the Divine Love and Wisdom of God in all its parts, and in endeavouring to keep all its holy precepts, by forsaking all sin, and living a good life, under the blessed guidance and influence of its Divine Author? Can there be any delusion and danger in loving my neighbour as myself, and fulfilling my duties towards him by doing to him as I would have him do to me? Can there be any delusion and danger in abounding in good works, whilst I acknowledge humbly and gratefully that all my power to do them is from JESUS CHRIST, and that consequently all the merit of them belongs to that GREAT and HOLY GOD? Can there, again, be any delusion and danger in believing that I have *free will*, and that if I had it not, I could not be a *man*, and that consequently I am responsible before God for my own conduct? And, lastly, can there be any delusion and danger in ascribing all evil to man, and not to God; and thus in insisting that man, by the abuse of his free will, has given birth to sin, to death, to hell and all its torments, whilst the mercy of God has been continually striving to avert all those mischiefs, and to mitigate where it could not avert? I have asked myself, I say, these questions a thousand and a thousand times, and at every time I have been more and more convinced that they ought to be answered by a peremptory and positive NO. Can there, then, I ask further, be any delusion and danger in the *system* which recommends and enforces these evangelical duties?’

‘You see, then, Sir, how, in spite of all your remonstrances, I am likely to remain, in opinion, diametrically



and incorrigibly opposed to you ; but in affection, I trust, united with you in all that is good, and from that affection devoutly praying for your temporal and eternal welfare.'

Who that had any congeniality of sentiment with such a man, could forbear addressing him, as he was addressed on another occasion,

O Clowes ! our armour in the fight,  
Our Church's shield and spear !  
Late into Heaven direct thy flight,  
The world still needs thee here.

And who, on further reflection, would not admit that the poet's *Serus in cælum redeas*, could not be properly applied to the being, whose innocent, peaceful, and joyous life had, in him, brought down a heaven upon earth—to be immeasurably expanded, no doubt, when the mortal covering should at last drop from him ?

## CHAPTER XIII.

## FURTHER CORRESPONDENCE.

1819—1823.

ON New Year's Day Mr. Clowes wrote to his constant correspondent, thanking her for a New Year's gift, and commending the virtues of the late Queen Charlotte. 'Her virtues, it is plain, have not been known to the public, and perhaps for this very reason, because they were virtues; in other words, because there was in them nothing of ostentation, or of a desire to *be seen of men*, and thus they were concealed from public view. But *great is her reward in heaven*, where everyone is estimated, not according to what he *appears to be*, but according to what *he is*; thus not according to the *outside* of his good works, but according to the inward principles from which they proceeded. I am delighted to find that the Princess —— has derived any consolation from my hasty reply to your esteemed favour.'

*To the same.*

'You express a wish that I had been present at Mr. ——'s feast; but perhaps you are not aware that, had I been there, I should probably have wished myself away again. For to me, nothing is more painful than to witness anything in the shape of ostentation and parade, especially amongst those whose situations in life might so

well excuse them from affecting it. At the same time I would not be understood as condemning all grandeur and elegance when suited to circumstances, but only when not suited; since in the former case they may be required by the rules of reason and propriety; whereas in the latter they are in direct opposition both to reason and propriety and their rules. Yet even in this latter case, we must learn to make allowances for human infirmity, and particularly for youth and inexperience.'

*To the same.*

'March 16, 1819.

'It is with no small regret that I acquaint you that an unexpected event will, I fear, prevent my paying my intended visit in May next. A dissenting minister in this town has lately published a course of lectures in which he inveighs with much severity against our favourite author, his doctrines, and his disciples. I have been strongly urged to endeavour to repel the calumnies by which the attack is supported, and in vain have I pleaded my age and infirmities. . . . And therefore here I am, ready to enter the lists and draw my sword against an angry and able adversary, priding himself on the apparent advantage he has gained by striking the first blow. But I humbly trust that the Lord and His armies are on my side, and from their Omnipotent aid my own weak arm will receive strength sufficient for the combat, and be rewarded with victory.'

*To the same.*

'Manchester: June 2, 1819.

'I had no sooner finished my reply to Mr. Roby, and corrected the proof sheets of the new publication of the Gospel according to St. John, than I was called off into Yorkshire. . . . My present design is to go im-

mediately after the Hawkstone Meeting to Barmouth, and stay there till the end of September, in the hope of laying in a store of health for the winter. Yet I cannot abandon the hope of seeing you, and I propose that you and your son and one of your daughters should come to Hawkstone, and afterwards accompany me to Barmouth.'

On the 14th July he writes from Barmouth to say that it was well his friend declined the invitation to Hawkstone, as, 'contrary to all precedent, there was not a single lady present to make tea and enliven the conversation.' The Meeting was unusually small, consisting of no more than six gentlemen and two boys. 'It frequently happens,' Mr. Clowes remarks, 'that the Divine Providence of the Most High, in presenting obstacles to the accomplishment of our wishes, consults our happiness much more successfully than we had consulted it ourselves.'

'Poor dear — ! what need has he of patience to bear the dispensations of his Heavenly Father! And will not this heavenly virtue be granted him, whenever he sincerely asks for it? And if he be supported by a divine patience, what blessing can he then want? For is not Patience a balm for all our sorrows, a refuge in all dangers, a medicine for every disorder, composing the turbulence of our passions, softening the asperity of our self-will, and thus connecting us, not only with the Omnipotence, but also with the mercy, love, and favour of that Divine Being, in whom alone it originates, and whose kingdom it at once both testifies and supports?'

It was a remark of Mr. Clowes's in conversation, 'The All of Patience is the Lord. He alone can bear our burdens; but man, while he stands in his own selfhood, thinks to bear them by his own strength, and fails.'

In November he writes from Manchester, saying that he had been again called upon to do combat for the

Truth, with the same assailant, who, armed with the letter of Scripture, had contended for the Calvinistic doctrines of Election, Justification by Imputation, &c. He then refers to his explanation of the Gospel of St. John : ' What is the testimony which it presents, but that JESUS CHRIST is the God of heaven and earth, and that the way to be good and happy is to acknowledge Him as the Only Source of all goodness and happiness, and to keep His holy precepts of love and charity, by renouncing all sin, and living humbly, innocently, obediently and usefully ? Alas ! how much is this blessed spirit wanted amongst us, to counteract the terrible plague of poisonous and deadly principles, which is at this day affecting the *Body Politic*, and threatening destruction to every virtuous hope and energy ! For, if JESUS CHRIST be not approached and acknowledged, how, then, can we approach and acknowledge any God ? And if no God be approached and acknowledged, what would be the necessary dreadful consequence, but that every kind and degree of disorder and confusion will ensue, until the *feet* are set above the *head*, and the kingdom being thus *inverted*, becomes a *monster*, instead of a *man*, or rather a *den of infernals*, instead of a *blessed abode*, in which the heavenly host may sing their delightful anthem of *Glory to God in the highest, and on earth, peace, goodwill to men ?* '

*To C. A. Tulk, Esq.*

' Manchester : February 14, 1820.

' My very dear Sir,—Many thanks are due for your kind letter received on Saturday last, notwithstanding the melancholy tidings which it conveyed of the loss lately sustained by our excellent friend Flaxman. For there is a secret pleasure in *condolence*, I had almost said equal to what attends *congratulation* ; because it brings into exercise the best faculties of our minds, and thus draws us

nearer to the DIVINE SOURCE of all blessedness. Indeed, is there not good reason to believe that, in this respect, *condolence* has the advantage over *congratulation*, inasmuch as the former is in closer connection with that *mourning* which is pronounced *blessed*, whereas the latter frequently mixes itself with those delights of the natural man which produce *weeping*? On the present occasion too, it is not easy to decide whether joy or sorrow ought to preponderate, thus whether we have more reason to condole with, or to congratulate, our much beloved friend. It is granted that he is deprived of the *bodily* presence of the dear object of his regret, but what then? He knows, and is well assured, that notwithstanding this deprivation, her *interior* presence is both *nearer* and *fuller*, and that she is besides in a state of consulting and providing for his welfare more effectually than whilst she remained in her earthly tabernacle of flesh and blood. For what effect can death be supposed to produce on this *interior*, this *real* presence? It indeed dismantles the soul of its material covering, but it can neither remove it from the objects of its regard; nor can it diminish in the slightest degree the sweet and heavenly affections by which it was attached to those objects. I am persuaded then, that whenever our friend comes to recollect himself, and to view things in the light of Heaven, in which he has been accustomed to view them, he will discover that in reality he has *lost nothing*, but is rather a *gainer*, having another dear angel to *watch* over him, to *encamp* around him, to *minister* to him, to *console* him in his troubles, to *guard* him against dangers, and to *conduct* him by the hand through the uncertainties of this mortal life, until she introduces him to all the sure and great realities of her own bliss in the kingdom of heaven.

‘When you see our dear friend, will you have the goodness to remind him of these things, and to tell him at

the same time, how affectionately I enter into all his present feelings, and that I would have told him so myself had I not been afraid of intruding on the sanctuary of his sorrows.'

In another letter he says: 'When you see our dear Flaxman, will you inform him, with my best regards, that the Tablet, towards the bottom, begins to lose its beautiful white colour, and is disfigured by a dirty brown, which seems inherent in the marble, and resists all the power of soap and water. Query, is it removable?'

In the same letter he alludes to a proposed work, in which it was intended to draw from 'those sterling writers, *Sterry, Cudworth, Smith, Malebranche, Berkeley, Fénelon, &c.* on which Mr. Clowes remarks, 'It will, I doubt not, be highly gratifying to many well-disposed minds, to see a repetition of the miracle which attended our Lord's Crucifixion, as it is described in these words of Evangelical History, *And the graves were opened; and many bodies of the saints which slept arose and came out of their graves, and went into the Holy City, and appeared unto many.* (Matt. xxvii. 52-53.) May I be allowed to recommend three other *sleeping saints* to your catalogue, viz., *Bishop Patrick, Dr. Henry More, and Jeremy White?*'

In April, 1820, he writes to Mrs. —, 'Shall I congratulate or condole with you on the late awful event which has deprived the Royal Family of its head, the kingdom of its chief ruler and brightest example, and yourself of a kind friend and benefactor? I feel disposed rather to adopt the language of congratulation, because I am persuaded you will agree with me in the sentiment, that joy and thanksgiving ought to be the predominant affections with us all, from observing the sorrows of our excellent monarch changed into comforts, his deprivations into possessions, and his temporal crown (alas! too often

beset with thorns), into an eternal crown of glory in that everlasting world, where *GOD shall wipe away all tears from his eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.*'

July again found Mr. Clowes at Hawkstone, and afterwards at Barmouth. On his journey he visited a lady who had been long nursing her husband in a most distressing malady of body and mind. 'Nothing,' says Mr. Clowes, 'short of immediate Divine aid can be conceived able to produce such a combination of firmness with submission, of cheerfulness with extreme suffering, of nice and delicate feeling with so deep and devout a sense of duty. But her exertions are near their termination, for the object of her solicitude has taken no nourishment of any kind for eight or ten days, and appears to be nearly a corpse. Most earnestly do I hope and pray for a happy issue of this melancholy business to all the parties concerned, that so *one* sufferer may find comfort in the exchange of this world for a better, and *another* may be rescued from her long and painful attendance on disease, infirmity, and wretchedness.

'The party at Hawkstone,' he continues, 'though not numerous, was in a high degree harmonious and agreeable, consisting of two ladies and twelve gentlemen, a number you will say perhaps, not very favourable either to harmony or agreeableness. I grant it; but allow me to observe that on some occasions we are *gainers* even by our *wants*, as in the present instance the two ladies were impelled, by their natural tenderness and desire to please, to make up for a deficiency in numbers by extraordinary exertions; whilst the gentlemen, flattered by those exertions, imagined for a moment that the virtues, qualities, and excellences of the whole female sex were concentrated in those two.'

The following letter refers to one of the most distress-



ing of mortal troubles, where a virtuous woman finds her own husband has played the hypocrite and rogue. Mr. Clowes thus writes to a mutual friend :—‘ Poor Mrs. —— ! When you see her, assure her how tenderly I feel for her, and how my most devout prayers are offered up for her consolation. Endeavour at the same time to convince her that, heavy as her cross is, a proportionable strength will be granted her to bear it, and a proportionable peace will be derived from it, provided she fixes her eyes and her heart on HIM whose cross was heavier. For is not this the blessed language which every cross speaks, and especially a heavy cross ? Doth it not assure the poor sufferer that he is called to walk in the same heavenly path with the Great Saviour ; that he is supported by the same Omnipotence ; that underneath are the Everlasting Arms ; that his God is with him, conducting him to glory ; that he will lose nothing by his sorrows but sin ; and that when his sorrows are past, and the work of purification accomplished, the cross will then be converted into a crown, which will be set on the head of the victorious mourner, and be his passport to the realms of eternal bliss ? Endeavour further to convince her that *possibly* her unhappy partner may finally become a gainer by the open discovery now made of his baseness, because it may tend to remove from his eyes the veil which had heretofore concealed that baseness from him. And who can calculate on the happy effect which this self-knowledge may be supposed to produce in him ?

‘ It is granted that it may probably prove a stone, which may *break his heart and grind him to powder* ; but we know that a *broken heart* is of great price in the sight of Him who hath said, *The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, Thou wilt not despise.*

‘ Let us not then despair of the *lost sheep*, but rather

hope that he may be *found* of the GOOD SHEPHERD, who will *lay him on his shoulders rejoicing*; and thus there *will be joy in Heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.*

‘You have been sufferers, I find, to a large amount in *pecuniaries* by the misconduct above noted; but I am delighted to find that what you have lost in *purse* you have gained in *charity*; and what comparison is there between the *loss* and the *gain*? For what can the purse do towards procuring solid happiness? It is granted it can procure the bodily necessities and comforts of the present temporal life; but there its powers end, and it can neither contribute to our mental peace here, nor to our eternal peace hereafter. But *charity*, on the other hand, provides for both our mental and eternal peace, by rooting out from our hearts all corrupt and restless passions, by introducing in their place all the graces and virtues of heaven, and by thus connecting us with the God of Heaven, with His holy angels, and with all the wealth of His kingdom. I fancy therefore that I see you now much richer than before, because with the loss of that money whose *image and superscription is Cæsar’s*, you have gained that whose *image and superscription is GOD’S*.’

Mr. Clowes remarked in conversation, that ‘Men may be led into interior innocence by the loss of exterior innocence. Unless man had outwardly fallen he could not have been delivered from his interior evils. How wonderful that he should be enriched by his misery, rise on his ruins, and be purified by his corruptions!’

In November he was again with his friend Mr. Smyth, at Heath, near Wakefield, whence he writes, rejoicing that the lady alluded to in the letter last quoted was bearing her afflictions ‘like a Christian,’ and therefore ‘was in a sure way to secure the promised beatitude where it is written, *Blessed are they that mourn, for they*

*shall be comforted.* For what,' continues the writer, 'is her *mourning*, and what is *any mourning*, but a ground both permitted and ordained by the Divine Providence for the manifestation of consolation, and of a consolation originating not in temporal and earthly considerations, but in the eternal and Divine mercy of the Most High God? It is therefore an everlasting truth that every good hath its opposite evil, and every evil its opposite good; and that the law both of the existence and of the operation of evil is that the humbled and penitent sufferer may be led by it to look upwards to the Supreme Good, that is, to the Incarnate God, for deliverance, and may thus be made sensible of the Divine mercy, goodness, and power, which can only be known by the protection and salvation afforded. It is my devout prayer that our afflicted friend may find this to be the blessed end of all her troubles, and that thus the bitter waters of Marah in her case, as well as in that of the children of Israel, may prove instrumental in manifesting and magnifying the Divine mercy and omnipotence of the God of Israel.'

The subject of *opposites*, alluded to in the foregoing letter, is discussed in a treatise published this year, and dedicated, as most of the author's works are, to his congregation. He says in his preface, 'Though forbidden by bodily infirmity to address you from the pulpit, and though this infirmity has now been of long continuance, yet I cannot be insensible to your eternal interests, the magnitude of which, like that of natural objects, seems to increase in proportion as their distance diminishes.' . . . 'Since it hath pleased the Divine Providence still to allow me the use of my pen, I flatter myself that you will not think I have trespassed too much on your time and patience in my present application of it, the intent of which is to secure to you more effectually the blessings prepared for you in another life, by putting you on your guard

against a subtle argument of modern infidelity, calculated to mislead and discourage you in the pursuit of them, whilst it represents the pursuit as attended with insurmountable difficulties, and at the same time charges the GREAT CREATOR and GOVERNOR of the universe with either ignorance or injustice, or both, for permitting those difficulties. . . . You cannot be ignorant of the diabolical attempts which have of late been made, and are now making, both in this and other kingdoms of Europe, to annihilate the Christian Religion by doubting, disputing, and denying the evidences of the Revelation on which it is founded; and by thus endeavouring to prove that the Word of the MOST HIGH GOD is a merely human fabrication.'

The author then refers to the doctrines of the infidel school of Paine, Carlile, and the French philosophers, where it was taught that the *devil* cannot have any existence, because the Almighty would not allow of such an *opposition* to His power; that the *Bible* must be fabulous, because the Almighty could not have planted in Paradise a tree He must have known would be a source of mischief and *opposition* to His will; and that nothing in man can really be *opposed* to his Creator, since in obeying his natural lusts he only obeys an impulse received from his Maker. These plausible fallacies are disposed of in the 'Treatise on Opposites,' which shows their nature, origin, and use, as the means of man's rational freedom and elevation above the rank of a mere animal governed by instinct. The treatise is one of the most interesting and instructive of the author's voluminous writings.

A smaller but equally edifying work appeared in the following year, 1821, entitled 'Christian Temper;' which has passed through many editions.

The following are extracts from Mr. Clowes's letters to different persons about this time:—

‘ You say that *quiet* is prescribed for you, and I think the prescription a good one ; but then I cannot help asking, What is *quiet* ? and how is it to be obtained ? and the answer to these questions convinces me that quiet is nothing else but unlimited trust in the Almighty at all times and on all occasions, whether we are in company or alone ; active in the discharge of our duties, or doing nothing ; and that consequently we may be *always quiet*, whilst we can look upwards towards heaven, and renounce the anxiety of self-activity and the impetuosity of our passions. In this view, therefore, of the subject, I regard *quiet* as a sovereign balm for all the distempers of both body and soul, because it has a tendency to introduce into both the healing virtue of the Divine presence, influence, and protection.’

‘ It may be thought, perhaps, that health and strength, as being favours showered down upon us by a Divine bounty, are the most likely things of all others to make us sensible of that bounty. It is true ; and if we made a right use of these favours they would doubtless produce the happy effect they were designed to do. But, alas ! how few of us do make this *right use of them* ! and how necessary therefore it is that the favours should be occasionally suspended, in order to teach us from Whom they come ! . . . Blessed then be every suspension of earthly bliss by which we are taught the salutary lesson of our former ingratitude in not referring it thankfully to its true Source, and of our continual dependence on that Source for its future enjoyment.’

‘ What shall we say are the proper distinguishing features which characterise the true Christian, but that gratitude, patience, contentment, humility, affection for mankind, fear of God, and love to keep His commandments and do His will, which you so justly ascribe to your departed friend, and which are at once the infallible

proofs of evangelical life, and the sure qualifications to receive its eternal rewards? The highest seat therefore at the *Marriage Feast*, I apprehend, is not assigned to those whose virtues have been blazoned in the records of public renown, and who rank high in the opinions of mortals as mistaken as themselves; but rather to those unknown, silent, simple, humble, and penitent children of the Most High, who have no monuments to boast of but the sincerity of their obedience, and who have sought no fame but what results from a pure, disinterested love to the Great Redeemer and His holy precepts.'

'My prayers are united with yours that your son's career at the University may be a successful one; but to secure this great and blessed end, it will be necessary that he keep his mind open and in a constant elevation to the Fountain of Wisdom, the Great Saviour, in sincere supplication that he may be preserved from the insanities of science, by keeping always in view its only proper and only blessed end. I do not mean by this caution to abate his ardour in the pursuit of science, but rather to give it an increasing stimulus, by suggesting that the grand use of all science is to confirm the documents of revealed Truth by giving them fuller and clearer illustration, and thus to serve as a foundation in the human mind on which to erect the magnificent fabric of all evangelical graces, virtues, and blessings. When science is pursued in subservience to this design, it is then as *the daughter of Tyre with a gift*, amongst the rest of the king's daughters; but when it is pursued in the pride and vanity of human intelligence, it is then as one of the *daughters of the Philistines, and of the uncircumcised*.'

Elsewhere Mr. Clowes observed that the scientific man is represented by *Hiram*, who furnished materials for the completion of Solomon's Temple, but despised the

cities which Solomon gave him ; for, the mere man of science ' makes light of the doctrinals of good and truth, represented by Solomon's cities, and accounts them as vile in comparison with his own sciences.'

' Three-score years and ten ' had now been long overpassed, and the ' four-score years ' allotted as the extreme of life were nearly completed, without any decay of mental and literary power. Almost every year brought forth some new work, deep, original, full of knowledge of human nature and of practical wisdom and instruction. In September 1822, the venerable scribe writes from Abergele to Mr. Tulk, that a new work on the ' Twelve Hours of the Day ' had occupied his thoughts and time so much as to interfere with his private correspondence. ' As to myself,' he continues, ' I still labour under infirmities, but I am thankful for being enabled to look *above* them, and thence to look *down*, and see how they are all appointed to their several duties of purification, and thus compelled to administer to *real* health and strength.'

In December he writes from Manchester, to Mr. Tulk, thanking him for the perusal of a letter from Mr. Tafel, who, he says, ' appears to me to be a devout lover of Truth for its own sake, and who, I doubt not, when his zeal becomes tempered with a proper measure of heavenly prudence, will be rendered an eminently useful member of the New Church. The idea of a third Sacrament, viz. *Washing the Feet*, as suggested by Nordenskjold, seems to have made some impression on the mind of Mr. Tafel, yet it is evidently not a very deep one, and may therefore, we may hope, when he has attained a greater maturity of judgment, be entirely obliterated. . . .

' I shall wait anxiously for the arrival of your promised manuscript, and you may depend upon it, shall give it a serious and candid perusal, and afterwards com-

municate to you my free sentiments on its contents. Mrs. Uppleby, too, will consider it her duty, when she has seen the work, to tell you what her *real* opinion is of the doctrine which it involves. She was to have come hither immediately after Christmas, but I find is now likely to be detained at Heath by the christening of her grand-daughter, on which occasion she is to be one of the sponsors.

‘In the course of next week, I hope to be able to send you a copy of my new work on the “Twelve Hours of the Day,” &c.’

In April, 1823, he writes from Manchester, apologising for delay in answering a letter received in November:—

‘In the first place, I have been very much indisposed during the late severe winter, in consequence of a cold and cough, which rendered the use of my pen both irksome and hurtful; and in the second place, I have been burdened with business, particularly with the labour of a new version of the Gospel according to Luke, which, like the Gospel according to Matthew and John, is to be accompanied with copious extracts from the writings of our illustrious Emanuel Swedenborg. But there is yet a third cause of the delay of my reply to your welcome despatch,—I wished to say something about my summer plans. . . . Allow me then to observe that Mrs. Uppleby is ordered by her medical attendant to pass a few weeks at Leamington Spa, and I have promised to attend her and stay with her there till the Hawkstone Meeting on the 1st of July, after which we go to Beaumaris for the rest of the summer. Is there any possibility of your joining us?’

*To C. A. Tulk, Esq., M.P.*

‘Abergele, N. Wales: July 9, 1823.

‘My very dear Sir,—We parted at Leamington with



much regret, yet not without a strong seasoning of consolation, derived from the hope of seeing you again in September. At Birmingham I had the gratification of being introduced to Mr. A—— and his amiable sister. The first impression made by my associates was in a high degree favourable, and continued to improve every day during the Hawkstone Meeting, to which they were attracted by a strong desire, partly to hear more of the New Doctrines, and partly to be introduced to our dear Mrs. Uppleby. Indeed their eagerness on both these accounts was such, that they prevailed upon us to protract our stay at Hawkstone three days beyond the usual period of the Meeting, so that we had an opportunity of gaining a more intimate acquaintance with the qualities and characters of both brother and sister than we should otherwise have had. When you next see Mrs. Uppleby, she will describe them to you, with all the power of colouring and of feature for which she is so well qualified, and therefore I shall only add, that the sister drank in the New Doctrines with an inmost affection, which instantly rejected every doubt suggested either against their truth or their authority, whilst the brother also drank deeply, but in drinking swallowed some *sceptical insects*, which had mingled themselves in the cup, and which gave him some disturbance before he could enjoy his draught with full relish. I am decidedly, however, of opinion, that the persuasion, which he has admitted, respecting the Doctrine of the LORD, and the internal sense of the WORD, will finally prevail over all opposing principles, and render him a living and distinguished member of the LORD'S New Church and kingdom.

‘ You will be glad to hear that the Meeting was well attended, and that the usual peace, harmony, and goodwill prevailed, marking its conjunction with those blessed beings, the extension of whose kingdom it is intended to

promote. All the members deeply regretted that your parliamentary engagements did not allow you to come and preside over them ; but they hoped that another year would be more favourable to their wishes.'

The long-expected manuscript, containing Mr. Tulk's new ideas of the nature of the correspondence between the natural and spiritual worlds, and of the Divine Incarnation, reached Mr. Clowes two days after the date of the foregoing letter. Whether Mr. Tulk had succeeded in clearly explaining his views, has been questioned, but they found no favour with Mr. Clowes ; who wrote to him as follows :—

'Abergele: July 11, 1823.

' My very dear Sir,—Your favour of the 8th was put into my hands this morning, and has excited a disturbance, a trouble, I might say a horror, which I have no words to express. Oh ! my excellent and ever-to-be-loved friend ! let me intreat you, by all the affection which you bear to the truth of GOD's Holy Word, and to the interpretation of it as delivered by the enlightened Messenger of the New Dispensation, to pause awhile before you introduce to public view sentiments the certain tendency of which is to distract, disturb, and possibly to destroy the infant faith of the members of the LORD's glorious New Church. You tell me of a meeting of some of those members in London, and because they are divided in their opinion, you contend that this is a sufficient reason why you should publish yours. But you forget the thousands in other parts of the United Kingdom, whose faith is already fixed in that GLORIFIED HUMANITY of the BLESSED JESUS, which you maintain to be only *a creature of the imagination*, and who consequently, though they deplore the mistaken ideas which you would impose on them, may not possibly have strength sufficient to dissipate the darkness excited by them. Besides, if your Society in

London cannot agree on certain speculative points, will you urge this as any just ground for casting an *apple of contention* amongst other societies, and thus introducing discord and disagreement amongst them? I will venture to say that on the north side of the Trent there is not a single member of any New Church Society who has ever adopted your visionary sentiments respecting the LORD'S DIVINE HUMANITY, and who will not be shocked when he hears that such sentiments have ever been patronised, and especially that they are to be found in print. Why then, my dear friend, will you not have compassion on these *lambs* and *sheep* of the GREAT SHEPHERD, by sparing them the pains and the pangs which they will certainly feel if ever your intended publication meets their eyes? At present they are satisfied with a belief in the DIVINE HUMANITY of their SAVIOUR GOD, and regard that HUMANITY as the *corner stone* of the spiritual building the Church. Is it not cruel then to attempt to shake their faith, by rejecting that *corner stone* on which it is founded? But for a moment I will put *cruelty* out of the question, and will argue with you on the point of *consistency*. I would ask, therefore, is it consistent with the truth to say that a man can have an idea of something which has no existence, or that he can be said to believe in anything which has no real being but in his own mind? Yet doth not your theory pronounce all this to be consistent, whilst it allows of none but an *ideal* DIVINE HUMAN?

‘But I forbear further discussion, partly because I am unwilling to give *you* pain, and partly because it is attended with extreme pain to myself. . . .

‘I cannot, however, conclude my letter of remonstrance without asking your pardon for the freedom which I have taken, and which nothing but a sense of duty could

have compelled me to take. I am eager also to assure you, whatever may be your future decision on the important point in question, that I must ever remain, with best love and devout prayers for you all, your ever grateful and affectionate

‘ J. CLOWES.’

*To the same.*

‘ Abergelle : July 21, 1823.

‘ My very dear Sir,—Discovering from your favour of yesterday that it is useless for me to reason any longer with you on the subject of your manuscript, I have come to the determination henceforth to bury my distressing thoughts about it in a profound silence. I cannot, however, bid adieu to our late painful discussion, without expressing my admiration of that forbearance on your part which hath not suffered difference of opinion to make any breach in the more important obligations of Christian love, goodwill, and charity. May such forbearance still continue to exert its blessed influence, and though we cannot accord in speculative points of doctrine, may we be found ever united most closely in the bonds of that benevolence which is above all speculation !

‘ The month of August is now fast approaching, and leads us to think of September, at the beginning of which we mean to return to Leamington, under the delightful hope of renewing our personal association with yourself and dear Mrs. Tulk.’

Mr. Tulk afterwards explained his theory of the material world and of the Divine Incarnation in his little work ‘ The Record of Family Instruction,’ and more fully in his larger publication on ‘ Spiritual Christianity.’ This is not the place to discuss the theory in question ; but it

seems only right, in a *Life of Mr. Clowes*, to include the foregoing letters. Whatever the reader's views of the theory may be, he cannot but be impressed with the Christian charity, and mutual respect and esteem shown by the correspondents.

## CHAPTER XIV.

## RESIDENCE AT LEAMINGTON AND WARWICK.

1823—1828.

THE state of Mr. Clowes's health, and the infirmities natural to the age of eighty years and upwards, did not allow of his returning to Manchester. He now took up his residence at Leamington; where he completed his treatise '*On Delights* ; their origin, variety, uses and end ; together with the important duties to which they point.' This work, like the others, is dedicated to his beloved congregation at Manchester. It discusses the nature of *Delights*, their origin, and the means of their purification and conjunction with their Divine Source. The delights of the senses, of kindred, friendship and love ; of acquiring and practising knowledge and arts ; of exercise and employment, and all the varieties and succession of enjoyments from infancy to old age, are here considered in their relation to man's eternal life. Pope's lines are quoted with approval :—

See the young child, by nature's kindly law,  
Pleased with a rattle, tickled with a straw ;  
Some livelier plaything gives his youth delight,  
A little louder, but as empty quite !

'What is the reason,' asks the author, 'why both the infant and the child soon grow weary of a delight if long continued, and are, consequently, restless until the *old*

delight is succeeded by a *new* one?' This question he answers with his usual enlightened piety, attributing the necessity and supply of new delights to the merciful providence of the Great Creator; who ordains 'that when the *playthings* of infancy and childhood have effected their purposes, other affections and other delights should take their place; and this with successive variety, until the *child*, through their creative power, is finally made a *man*.'

The author objects to the doctrine of many pious persons, that 'worldly delights' are necessarily opposed to evangelical religion, and holds 'that all worldly delights take their quality and character from the *end* towards which they are directed; and that, consequently, there is neither danger nor defilement in the enjoyment of them, whether they proceed from worldly dignity, worldly opulence, or worldly fame, provided they are made to bow down before the ALMIGHTY, under the humble, grateful acknowledgment that they are HIS; and that they are only so far delightful to ourselves as they are instrumental in promoting His glory and the good of society.'

The book, however, must be read to be properly appreciated, and cannot be read without profit by any candid mind, in search of truth.

Continuing our selections from Mr. Clowes's letters: he writes from Leamington, February 9, 1824.

*To C. A. Tulk, Esq., M.P.*

'Your kind and welcome favour of the 31st ult. deserved an earlier reply, and would have received its deserts, had not business and engagements crowded upon me in such a manner as to leave my hands no liberty to take up my pen. Yet, now that they are free from shackles, how shall I sufficiently thank you, either for your Criticisms, or for your Eulogies, of my late publica-

tion? Believe me that I am your debtor for both, because from the *former* I shall learn to correct my errors, and not only so, but to see and feel the truth of the old remark *Humanum est errare*; whilst from the *latter* I shall be taught the necessity of renouncing all the suggestions of vanity, by ascribing every kind and degree of excellence to the DIVINE GIVER of every good and perfect gift.

‘How shall I again sufficiently thank you for your communication of Mr. Coleridge’s remarks on the Doctrine of Correspondence? And what judgment shall I form of the merit, or demerit, of those remarks? Certainly it would be desirable, as Mr. Coleridge seems to intimate, that the science was reduced into a more definite, correct, and well-grounded form, by tracing it up to its first principles, and thus founding it on the harmony originally established at creation between things spiritual and things natural. Still, I am of opinion that however such a plan might be serviceable to the *scientific* readers, it would be of little help to the *simple*, since these latter may be sufficiently convinced of the truth of the Doctrine of Correspondence from our beloved author’s testimony respecting its constant application in the pages of the ETERNAL WORD. I should be afraid also lest *canons, classes, ordinates, co-ordinates, sub-ordinates, &c., &c.*, would, in the minds of the latter, only tend to beget confusion and perplexity, and thus darken the bright and consolatory views which they never fail to derive from a perusal of the illuminating comments of the Messenger of the New Jerusalem verities on the Records of Divine Revelation. We may hope, however, that for the benefit of scientific readers, the Doctrine in question will, sooner or later, be scientifically discussed and arranged, so as to leave no doubt of its truth and validity in the minds of all who are in a disposition to profit by it.’



Soon afterwards, he writes :—

‘I begin now to be better satisfied with your friend Mr. Coleridge’s views on the Doctrine of Correspondence than when you first mentioned them. Still, I have my doubts how far it will be possible to convince *merely* scientific men of the truth and solid grounds of that science, and yet, I must confess, I should be glad to see the experiment made, and especially by a person so qualified to make it successfully as Mr. C. When you see that gentleman, I could wish you to tell him, with my best regards, that I shall be glad to hear of his having commenced the work, and that my most devout prayers will be offered up for its prosperous issue.’

The Hawkstone Meeting this year, in consequence of Mr. Clowes’s infirmities, was held at Warwick. He wrote to Mr. Meredith that the Meeting lost none of its ‘delightful sphere of love and charity,’ but that ‘through the presence and blessing of that SAVIOUR GOD, whose Second Advent we were met to celebrate and proclaim, the usual sphere of peace and harmony was prevalent, bringing along with it a full conviction of the Descent of that HOLY CITY, which is distinguished by the high and honourable title of the *Bride*, the LAMB’S *wife*, and which is to be the *Tabernacle of GOD with men*, in which *He will dwell with them, and they shall be His people, and GOD Himself shall be with them their GOD.*’

In September he refers to a recent illness, from which he had now recovered, so as to be able ‘to eat, drink, sleep, and drive out as usual, and what is still more to my advantage, that I am able to apply to my books, and use my pen, with the same ease and comfort to myself as before my late attack.’ For these blessings he expresses his gratitude to God, and also to the kind friends who waited on him in his sickness. Then he speaks of the pleasant society he has at Leamington, including ‘that of

the Archbishop of Dublin,<sup>1</sup> his lady and numerous family, besides their son-in-law; the consequence is, that my tea-table in the evening is generally crowded, and this by a most agreeable and interesting party.'

Next month he speaks of continued literary occupation, and alludes to the affliction of a dear friend whose wife had been lately removed to a better world. 'We have had a letter from the dear mourner, and nothing could be more consolatory than its contents. For lo! the great expected sorrow is turned into a great unexpected joy, and the man of mourning is made sensible of Divine consolation, which not only supports but invigorates; not only *licks up all the dust of trouble*, but imparts an unknown and inconceivable bliss.'

To the 'mourner' himself he thus wrote, 'How was it possible not to rejoice at beholding *one* friend delivered from the bondage of the flesh, and exalted to angelic glory, whilst *another* was triumphing, in the midst of that bondage, over all its fears, alarms, and infirmities?'

*To C. A. Tulk, Esq., M.P.*

'Leamington: Nov. 12, 1824.

'My very dear Sir,—Having lately perused with attention the Swedish Manuscripts which you had the goodness to send me, I now take the earliest opportunity of returning them with my sentiments on their contents.

'The writer appears to be a devout admirer of the theological writings of our illustrious Scribe, and an equally bold and able asserter of their Divine authority. Yet I have a doubt whether the method he has adopted of introducing his readers to a knowledge of the spiritual sense of the Word is quite sufficient for the purpose. To me it seems that some further confirmation and illustra-

<sup>1</sup> Dr. Magee.

tion is wanting, especially if the reader be a *novice* respecting that sense. E. S. too was manifestly of this opinion, and therefore thought it necessary, not only to give the internal sense, but, by references to various parts of the HOLY WORD, and also by solid reasonings, to confirm its truth and validity. . . .

‘When you write to the professor at Upsala, I beg you to present him with my kindest regards, and devout prayers for the success of his intended publication. . . .’

*To Mrs. —.*

‘You tell me that the Princess — was desirous to know whether I had ever read Mr. Penn’s work, the “Dial of Human Life.” May I then beg the favour of you, when you write to H.R.H., to inform her, with my humble respects, that I have read the work, and that I much approve of it, because I think it calculated for general use. And now I am speaking of your amiable and royal friend, will you allow me to ask, whether you think she would be pleased, or otherwise, to be presented with a copy of the new volume of Sermons, which I am about to publish here, in compliance with the request of my congregation, since if you are of opinion that she would be pleased, I would then forward a copy for that purpose, with one for yourself, as soon as the volume is printed.’

This volume was that containing the Sermons on the *Beatitudes*, and others on different subjects of Christian Life and Doctrine. In all of them, a reader unaccustomed to a serious and minute consideration of the words of Holy Scripture, will be astonished to discover a depth of meaning and instruction, which never occurred to him before. Thus, in each *Beatitude*, the particular blessing is shown to be peculiarly and necessarily the result of the particular quality which calls it forth and receives it. Why *the pure in heart shall see God*, may not be difficult

to perceive; but how *the meek* are especially blessed with *inheriting the earth* is not so obvious without the explanation given in these delightful sermons.

In the spring of 1825, our venerable friend had another severe attack on the lungs, and having lost much blood, which, he says, 'rendered additional bleeding necessary,' he was reduced to such a state of 'exhaustion,' that it seems almost miraculous, at the age of eighty-two, he should have survived the treatment of his medical attendants. His work, however, was not yet done, and the volume of Sermons was speedily followed by a new work on the *Human Soul*, which he shows to be no mere shapeless essence, but a substantial human form, deriving its life continually from GOD.

In June he writes: 'H.R.H. does me great honour by her acceptance of the volume of Sermons, and of the "Treatise on the Human Soul," and I am charmed with the manner in which she applies them for the benefit of others. For, what can be more delightful than to see Royalty condescend and stoop to relieve the infirmities and to remove the ignorance of those in an inferior station, who have not been born to the same advantages of education and example? Let us hope then, and pray, that the bright pattern may have many followers, and that thus the religion of the Gospel may, in the first place, take possession of the *throne*, and may thence descend, through every gradation, to the cottage, until at length both *high and low rejoice together*, by virtue of a blessed elevation to and conjunction with the HIGHEST.'

To another correspondent he writes: 'Your thoughts on Sanity and Insanity have been long familiarised to my mind, so as to produce an entire conviction that no one can be called *truly sane* but the servant and child of the MOST HIGH, or he who fears GOD and keeps His commandments, and that all others are properly insane, how-

soever their insanity may be concealed under the cloak of what is called worldly prudence and sagacity.'

It was a remarkable observation of a well-known medical attendant at St. Luke's, that 'only ONE can be truly called sane, and that is GOD.' Mr. Clowes, in conversation, stated his views on the subject, to the effect, that 'all rationality is from the Lord, and at this day the wonder is that any are preserved sane. Some are externally sane, but internally insane; others are externally insane, but internally sane. Insanity lies in the derangement of those finer and more subtle parts of the body which are unperceived by the sight. Disorderly spirits make their lodgment there. The mind must have some employment: if totally retired and abstracted it will become insane.'

The annual Meeting was again held at Warwick, and had this year the benefit of Mr. Tulk's services as president, for which office he was admirably adapted. The principal subject discussed was *Repentance*; on which the Meeting expressed regret that a duty so plainly essential to the remission of sins, should be practically neglected, and set aside by a false doctrine that it is 'enough to depend for salvation on the mere *merits of Christ*, and *the mercy of God*, without ever exploring the root of evil in ourselves, still less attempting to eradicate it.'

The sentiments proposed to the Meeting for discussion were always put in the form of 'resolutions,' and were generally prepared by Mr. Clowes, with the concurrence of two or three of the principal members of the Meeting. The preparation of these summaries of doctrine engaged much of his attention as the time of the Meeting approached. Though he never acted as president, he was recognised by all as the principal counsellor and most enlightened expositor; for such he was in fact.

A return of his illness in the course of the summer deprived him of the use of both pen and tongue for several

weeks. In the autumn, however, we find him writing to a friend, that he was employed on a new work on the *Human Body*, to be comprised in a series of letters to a friend, like his work on the *Human Soul*. In addition to this, he was, by request, revising the manuscript of Family Prayers, left by his late friend the Rev. Wm. Hill, of Boston, U.S., and afterwards published.

At the beginning of 1826, he writes: 'Whilst I would admonish every young man to be cautious how he suffers human reputation and human learning to take the *uppermost* place in his love and affections, I should be afraid of his assigning them *no* place, since, if kept in due subordination, they have their use; and therefore the true wisdom appears to be this, not to *annihilate* either reputation or learning, but rather to *preserve them alive*, by submitting them to the *Divine Source of Life*.

'I am glad to hear that you are so much pleased with Mr. Noble's work on the "Plenary Inspiration of the Sacred Scriptures," because it proves to me that the book is calculated for general use. Indeed, I cannot help regarding it as a publication of peculiar importance at this period, when the authority of Divine Revelation is so boldly and fearlessly disputed, and when some men are become so wicked and thoughtless, as not only to deprive themselves of the *bread of life*, but to labour also to deprive others.

'I have lately had the pleasure of a very kind visit from our mutual friend Mr. C. Tulk, who did me the favour to spend several days with me, and whose society, as usual, was both consolatory and edifying.'

In another letter he speaks in praise of Mr. Noble's valuable and highly interesting work, saying, 'Mr. Noble, I maintain, is entitled to the best thanks of the whole Christian world for his laudable endeavours to secure to them their *richest*, I may say their *only* inherit-

ance worth securing, since if we lose our *Bible*, we lose our all.'

'Concerning a *Dictionary of Correspondences*, I can say nothing recommendatory, because I am decidedly of opinion that the best method of studying Correspondences is by studying the writings of our enlightened Author.'

This year, the loss of an annuity of 120*l.* a year, through the bankruptcy of the party granting it, induced Mr. Clowes to quit Leamington and take a cheaper house at Warwick. He writes to a friend: 'Thus you see the vicissitudes of the things of this world, and how little its promises and prospects are to be depended on; which yet I do not advert to as any just cause of regret, but rather as a kind and salutary caution of Divine mercy and lovingkindness, calling us to lay up *treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*'

Before he left Leamington he received an assurance that the annuity would be punctually paid him as before. The change, however, to Warwick had been decided upon, and he regarded the prospect with pleasure; pointing out to a friend who regretted it the advantages he should gain. 'In the first place, I shall be in a far more convenient as well as cheaper house. In the next place, I shall be in the way of forming associations at once more durable and more interesting than are to be met with at Leamington. In the third place, I shall be nearer my physician. In the fourth place, my library opens into a spacious and delightful garden, bounded by Lord Warwick's park-wall, where I shall be able to breathe at all times a most refreshing atmosphere. In the last place (but which ought to be in the first), since the Almighty and His kingdom are everywhere present, I shall have the consolation of thinking that every real and substantial blessing will be as near me at Warwick

as at Leamington, and though I may not perhaps meet at the former place with so many well-dressed people of fortune and fashion, yet if I find there an association with the children of God, I am persuaded you will agree with me that I am no loser by my change of situation.'

The prevalence of sin and misery in the world is a frequent subject both of distress to pious minds, and of doubt to those disposed to question the LORD's providence in human affairs. A correspondent having suggested that the LORD, as a perfect Being, cannot be disturbed by men's misdeeds and their consequences, and that this may possibly be owing to His not being self-willed, Mr. Clowes thus replied (June 20, 1826):—

'The interesting considerations on the present distress, with which you conclude your letter, are to my mind highly satisfactory. Perhaps, too, I was the more affected by their perusal, in consequence of its recalling a circumstance in my own life, which I had nearly forgotten, and which yet tends greatly to confirm the propriety of your own reasoning in the present instance. The circumstance was this:—Between fifty and sixty years ago, when I was absorbed in the writings of William Law and the other mystics, previous to reading the works of our enlightened Emanuel Swedenborg, my mind was overwhelmed with distress at noting the general thoughtlessness and wickedness of the world around me. After labouring under this affliction for a considerable time, I was at length delivered from it in a way which *appeared* to me at the time quite miraculous, but which certainly was most merciful. For as I was sitting one morning musing on the cause of my disquietude, it seemed as if a voice said within me, *You are in a great error: you look at the world in your own spirit, not in the Divine Spirit, and therefore you are troubled; but begin now to view the wickedness of the world as GOD views it, and your trouble*



*will cease: for GOD is not troubled by the sins of men, because He regards sin as a ground for the fuller manifestation of His Divine Mercy.* I leave you to guess at the effect of this dictate, and shall only observe that from that time I have been content with endeavouring to view every calamity as God views it, and have thus been rescued from the pangs of my own selfish views.'

*To C. A. Tulk, Esq.*

'Warwick: October 9, 1826.

'My very dear Sir,—I have to thank you for your note of introduction delivered to me on Friday by Lieut.-Col. Pitman, who was kind enough to favour me with his society for three successive mornings, in every one of which his character unveiled itself more and more, infusing an admiration and delight which made me regret the shortness of his stay in this neighbourhood. . . .

'There is so much of *oiliness* in his sphere that I could not help wishing to have detained him (had it been the will of Providence) in this neighbourhood, if it had been only for the opportunity of softening with it the asperities excited by the spheres of so many other persons with whom you must occasionally come in contact. Oh! when will the happy time arrive when the *oil*, the *pepper*, and the *vinegar* will be mingled together in such due proportions as to cause no *irritation*, but rather to produce the heavenly sensation of undisturbed peace and tranquillity?

'Excuse more at present, as the death of my late curate has involved me in a harassing correspondence with ten candidates for the vacant curacy.'

Early in 1827 the aged frame was again laid on the bed of languishing; but, to the surprise of the physicians, again recovered, and was enabled to resume the pen so

long and industriously used for the spread of heavenly wisdom and happiness.

The Warwick Meeting this year was larger than ever before, consisting of thirty-nine persons, of whom twenty were from London. Mr. Clowes writes of the general harmony, goodwill, peace, and gratification, which filled the minds of all present, convincing them that there is a spiritual joy infinitely exceeding all the delights of sense, and proving to a demonstration that all true happiness is of celestial origin, being some portion of that *bread which cometh down from Heaven to give life unto the world*.

To another friend he writes : ‘ Your remarks on public worship are in exact accord with my own sentiments, which have led me, ever since I became a receiver of the heavenly doctrines of the New Jerusalem, to advise every similar receiver to continue in the *external* forms of worship in which he has been educated, changing nothing but their *internal* form, by acknowledging JESUS CHRIST in His DIVINE HUMANITY as the sole Object of all worship, and by living a life according to His commandments as the essential worship itself with which He is best pleased. About forty or fifty years ago I had much communication with the late Mr. Hartley on this interesting point, and the result was a full conviction in both our minds, that the members of the LORD’S New Church ought to bear with the reluctances of private judgment in their use of the external forms of worship to which they had been accustomed, rather than disturb the Church by the sudden introduction of new forms ; and thus to endeavour to implant a new life and spirit into those forms, rather than expose themselves to the reproach of a sectarian temper by contending zealously and obstinately about forms.’

In September 1827, he writes : ‘ When you inform me that your excellent Princess is never tired of reading my

Sermons, how would my foolish head be turned by so high and flattering a compliment, unless preserved in its proper position by the humble and grateful acknowledgment that *it is GOD who worketh in us, both to will and to do of His good pleasure.* Yet, if the glory be God's, it is surely allowable that mine should be the joy; and therefore I make no scruple of feeding on the delightful idea, that the various Truths which the Great Teacher has enabled me to preach have found their way to an elevated mind, so admirably calculated to give them fruitfulness, and to extend that fruitfulness in every possible direction.'

Speaking of a lady who had lately come to pay him a visit, he says, 'Her company is a great comfort to me, because she is one of that happy class of beings who delight in communicating happiness, and who for that purpose are gifted with the extraordinary faculty of connecting seriousness with cheerfulness, an attention to things of eternal moment with the concerns of time. Accordingly she finds no difficulty in ascending from earth to heaven, and then descending again from heaven to earth, as occasion and circumstances may require, in her conversation; and yet, whether she soars above the clouds, or sets her feet on the world below, her mind is always in its proper place, because it is always intent on promoting the end of the Divine prayer, *Thy kingdom come, Thy will be done on earth as it is done in Heaven.*'

Mr. Clowes, as before mentioned, was fond of *honey*, a relish which a kind friend in Westminster kept him supplied with, and which was always received with characteristic gratitude and piety. In his eighty-fifth year he acknowledges one of these kindly marks of thoughtful attention, saying, 'it was a figurative type of a sweetness of brotherly affection, binding together two minds in an eternal desire to promote each other's happiness and welfare, both temporal and eternal. Please then, my

dear Sir, to accept my most grateful acknowledgment of a favour which is not only friendly to my *body*, by its tendency to promote bodily health, but which extends its beneficence also to the better part, to the *immortal soul*, by cherishing in it the spirit of that heavenly love which gives the true relish to all the joys and delights of the angelic host.'

He goes on to say that he and his companions 'are this moment setting out to join the dear and happy party at W——, and there to regale ourselves with more than *Narbonne sweets*. Do not, however, be alarmed at our intrusion, since our intention is, not to rob you of your dainties, but to add to them by participation, this being the true characteristic of *your honey*, that it multiplies by communication.'

This alludes to a family party of friends who had commenced meeting monthly at each other's houses for mutual instruction in the heavenly doctrines. Their second meeting was held at the date of the letter just quoted. Reports of the discussions were regularly sent to Mr. Clowes, who took a great interest in the proceedings, and occasionally assisted by his comments, of which the following is a specimen :—

'The Doctrine of Truth, we learn, is figured and represented by a *bow*, as the doctrinals of Truth are figured and represented by *arrows*; but it may be both curious and edifying to enquire into the particulars of these figures and representations, and especially into the nature and ground of that *force* by which the arrow is shot from the bow. Now this force, according to a natural view, is acquired by the force employed in bending the bow, since if the bow be not bent there can be no power in the bow to emit its arrow. The force then by which the arrow is emitted is the result of the bow's elasticity, or its natural tendency to recover its former

state before it was bent. Similar to this appears to be the origin of the force of the *spiritual bow* in emitting its arrow, with this difference, that the bending of this latter bow is the result of spiritual trial and combat; whilst the force by which it then emits its arrows is the effect of the *spiritual elasticity* of all doctrine of Truth, in consequence of its endeavour to be restored from a state of trial and combat to its prior state of rest and peace.'

The proceedings of these meetings became so interesting and instructive that Mr. Clowes, with his constant desire to communicate every blessing to his fellow-creatures, urged their publication. The meeting, however, considered that at present they could only agree to two modes of publication, the first of which was by living up to the heavenly truths elicited from the Word of God, and secondly, by circulating the reports in manuscript to individuals wishing to read them.<sup>1</sup>

Mr. Clowes's appeal was as follows:—'We perused the *Doctrine of Charity* with peculiar eagerness, and I trust with proportionable edification. . . . But here, in the midst of our joy at being favoured with these documents of united love and wisdom, a question arose which for a moment disturbed our tranquillity. The question was, Why is this source of our gratification *confined* to ourselves? There are thousands, besides ourselves, who would peruse with equal pleasure the communications which *we* have received. It is, too, in agreement with the great law of *heavenly charity* that instruction should be extended in every direction, and that for this purpose the discussion of truth should be imparted to the *public* as well as to *individuals*. Cannot then some mode be

<sup>1</sup> The Reports are all preserved, and have lost none of their interest and instruction by the lapse of forty years and upwards. Possibly they may enlighten a future generation, when the vanities and follies of this world have a less powerful hold on the human mind.—*Editor*.

devised for the more extended dispersion of the counsels with which we have been favoured? How would our *individual* joy be increased by the consideration that it was the joy of *myriads*, and that our feast of wisdom was made *common property*, by being presented to *all* without exception !'

On another occasion he wrote about the discussion on the subject of *Faith*, observing that 'Faith *from* the Lord' was omitted, and that sufficient stress was not laid on 'the quality of Faith being affected by the *multiplicity of the truths* which enter into its composition, since it appears evident that Faith becomes *more full and perfect* in proportion to that *multiplicity*;' and that hence arises a most important duty, binding on every Christian, to be adding every day to his present store of truths by the diligent perusal of that Holy Volume in which they are presented for his use. 'Faith is a *Divine gift*, and though it appears to be inherent in man, yet in reality it is no further *his* than as a continual recipient; and therefore in every exercise of the invaluable grace, he ought to reflect that whilst he believes *in GOD*, he believes at the same time *from GOD*, and that by this *double* belief his Faith acquires at once its proper sanctity and effect. This may be illustrated by the case of *Prayer*, which is one act of Faith amongst many that might be mentioned; for prayer never acquires its proper quality until man prays both *to* and *from* his HEAVENLY FATHER, believing that his prayer originates with that HEAVENLY FATHER, and that it is *his* only by derivation from its DIVINE SOURCE.'

Neither distance nor old age and its infirmities ever cooled the Pastor's love for his old parishioners. In February 1828, he dedicated to them another volume of sermons, the first eleven being on the 'Parable of the Ten Virgins.' In these sermons the various circumstances of the parable, such as the *slumbering* and *sleeping* of the

wise virgins as well as the foolish ones, the nature of the *oil* required to keep the lamps burning, and why that oil could not be had at the last moment for the mere asking, with the other remarkable particulars of the parable, are explained in the Author's usual manner of expounding the *wondrous things* of the Divine Word, and turning all to practical instruction.

In March he thus writes to a lady on the death of her daughter: 'After reading the interesting and consolatory narrative from your dear brother, of your dear daughter's easy transition from this transitory world of shadows to the eternal world of realities, I feel it absolutely impossible to address you in any other language than that of the most unqualified congratulation. For have you not now the comfort of thinking that you have a child in heaven, and that her capacities of blessing and protecting you are increased in a degree of which you can form no conception? Is not your maternal solicitude on her account now also at an end, since she is now out of the reach of temptation and danger, being secure in the protection and guardianship of her Heavenly Father? You will say, perhaps, that you cannot enjoy the *sight* of her, as you have been accustomed to do, and that you feel concerned on that account. But allow me to ask, What was this sight compared with that which is now presented to you through the bright eye of Faith and Love? For what you saw, during her abode in the flesh was nothing but her *skin*; whereas now you see her *real self*, a pure form of heavenly innocence within and angelic beauty without, which had heretofore escaped your observation. You will possibly say, too, that you cannot now hear the sweet tones of her voice, and be delighted, as you have been accustomed to be, with her sweet *conversation*. But have you no *spiritual* ears, as well as natural ones; and cannot you still by means of

those spiritual ears, hold converse with your departed child? For do not her sweet affections still *speak* to you? and do not you *hear* them speak, whilst in the living language of the purest love, she exhorts you to forget her *earthly self*, and to keep in remembrance her present *heavenly self*, rescued from sin, from infirmity, and from suffering, and admitted with the thousand times ten thousand, to the pure eternal abodes of that rest which *remaineth for the people of GOD?*'



He told me one day that he had been obliged to speak very severely to his old servant James. Being anxious to learn the nature of his severity, I asked him what he had said to James. 'Why,' said he, 'I said, "Oh! James, James, how could you do so?"'

He was fond of chess, but did not like to be beaten. When hard pressed he always began to hum. Just as reluctant was he to be the winner. As soon as the game was decidedly in his favour, he would knock down the pieces, and say, 'The game is over; it has lost its interest.'

His quick intelligent eye, penetrating but not overpowering, seemed to comprehend everything at a glance, and almost to supply the defect of hearing. His bearing was so dignified and graceful, that when he first resided at Leamington, and was able to take his daily walk, strangers meeting him, involuntarily stood aside, and raised their hats, as to an ecclesiastic of the highest rank.

His rich and well-modulated voice seemed capable of having once been equal to any exertion. Even when he was toothless, and with a weakness in the throat, and almost entirely deaf, I have heard him pitch it so exactly as to be heard distinctly in every part of a large room, without apparent effort.

His conversation was natural and unconstrained, free from the mannerism sometimes observed in his sermons and other writings, and ever on a level with the capacity of his hearers, which he seemed to perceive intuitively. It had nothing professional, and belied the well-known lines, *Navita de ventis*, &c. He had a marvellously happy way of telling a story: neither hurried nor prolix; always animated, always entertaining; and he had a spice of drollery that gave uncommon spirit to his society.

I remember an argumentative spinster, ripe in years,

who had been addicted to Calvinism, and, puzzling herself by dipping into Swedenborg's works, was anxious to state her perplexities to Mr. Clowes. Her voice being strange to him, and consequently inaudible, another lady who had his ear, kindly interposed, informing him that Miss —— wished to tell him that she had been pleased with the treatise on *Heaven and Hell*, until she came to the statement that Heaven is in the human form, and is called the *Grand Man*. Turning instantly towards the enquirer, he said, 'Ha! you did not like a *Man*, I suppose?' This was delivered in a tone so comic, and with a look so playful and arch, as to be quite irresistible. An uncontrollable laugh burst from all sides.

From this sally it might be suspected that his manner was apt to be rude and overbearing: it was quite the reverse. His sentiments were never delivered *ex cathedrâ*, but always with a demeanour the most gentle and persuasive.

His usual time for receiving visitors was at tea. He would seldom speak till the tea-table had been cleared, when he would begin with some commonplace remark, or enquiry:—

'Well, sir, how have you employed your morning? agreeably, I hope.'

'We have been, sir, to Stoneleigh.'

'Ha! have you seen my park? Do you know that Stoneleigh belongs to me? Mr. Leigh is my steward, and kindly takes all the trouble and expense off my hands, whilst I have the full enjoyment.'

Then, after having been sunk for a minute in deep thought, he gently placed his hand on my arm, and in his mildest manner resumed:—

'Mr. Harrison, it is a favourite opinion of mine, and I hope you will agree with me, that a man has no property but what he takes with him into another world; and

that he never rests till he comes into the possession of all property. But the question is, how can he possibly come into the possession of *all* property? Why, by renouncing all property. *He that overcometh shall inherit all things.* If a man sincerely connects it with its Divine Giver, he will cease to think about himself; and then there will be nothing which he may not thoroughly enjoy, and in reality make his own, whether it belongs nominally to himself or to another.

‘You may know the difference between Divine property and mere human property, by only using your eyes. I have a house here, well furnished certainly, with everything required to supply my reasonable wants. I walk out of my own house into the Almighty’s house, and what a difference! What a soft verdant carpet is there! What furniture! What music! What perfumes! What a glorious ceiling spangled with stars! And I say to myself, how mean is the dwelling my own care has provided for my use, compared with the dwelling which the Great Architect has provided for all His creatures!’

‘I had once a long argument on the subject with——. The next morning he rode over to Knowsley, and said to Lord Derby, “What do you think Mr. Clowes says, my Lord?”’

“What does Mr. Clowes say?”

“He says a man’s property is only what he takes with him into another world.”

“Then Mr. Clowes, is quite right.” Ah!’ added Mr. Clowes, ‘I am afraid Lord Derby did not always think so.’

A cup of tea was not too trifling to call forth the devotional feelings of a man on whom nothing was lost. After finishing one, he observed, ‘I often think how many debts of gratitude I owe, merely for the cups of tea

I drink daily. Do you know how we may pay our debts to the Great Giver of every good? Why, by the acknowledgment that we are wholly unable to do it. That is the payment which He is willing to accept. *And when they had nothing to pay, he frankly forgave them both.* We are most of us ready enough to make the acknowledgment with the mouth, and in thought; but to do it in heart and life is no such easy matter: we want to keep back something of our own. Ah! I fear the great difficulty is there.'

He frequently conversed by way of questions, which he was generally left to answer himself. 'How many degrees of comparison are there?' said he one evening. The question seemed so trifling and odd, as to raise a suspicion of some trick, and remained unanswered, till a lady who knew him better, broke silence with

'Three, sir—we say, Good, Better, Best.'

'And how many are there between good and better?' After a pause: 'Ah! you cannot tell; they are more than can be numbered. And still less can you tell how many there are between better and best.'

'Yet you can tell one thing, that you become better as you draw nearer to the best, the SUPREME GOOD.'

'But then, how can we speak of drawing nearer to Him, who is already nearer to us than we can possibly conceive; nearer, in fact, than we are to ourselves?

'Why, by drawing nearer to Him in affection.'

'And what, should you say, is the affection by which we approach most nearly to Him?

'Innocence is that affection.'

'Now, people in general have quite an erroneous idea of innocence. They imagine an infant has innocence; which in a child is the mere ignorance of evil, and is therefore only the semblance of innocence; whereas

genuine innocence implies a full knowledge of the difference between right and wrong, attended with a thorough detestation of all that is evil.

‘ And then comes the question, What is *evil* ?

‘ Why, living to ourselves : so that real innocence is when we wish to have nothing of our own, and is therefore the full acknowledgment, in heart and life, that we have nothing of our own ; that all is of the unmerited goodness and mercy of the Divine Giver, the BEING OF BEINGS.

‘ The religious world,’ added he, ‘ has made a great mistake in supposing that the Law is not as binding on Christians as it ever was, because the Apostle has declared that but for the Law he had not *known* sin. It is very true that without the Law there would have been no sin : but neither would there have been holiness ; because mankind would not have known the difference betwixt good and evil.’

At the end of the conversation, of which the foregoing is but a faint outline, Mr. Clowes, seeing us look dejected, enquired what was the matter ? and was told that his hearers were lamenting their inability to retain what he had communicated, and asked if he could give them any consolation.

‘ The consolation,’ said he, ‘ is this, that they are possibly of the happy number of those in whom Truth does not enter the memory, but passes at once into the life, through the affections of the heart. I was once waited on,’ he continued, ‘ after service, by some of my congregation, who were in great trouble, lest they should not remember the sermon which I had just preached. As I knew them to be honest people of simple minds, I was persuaded they had taken it into their lives, and told them I had no fear of their forgetting the sermon, though they might not remember the words.’

Before Mr. Clowes began the foregoing conversation, he had thoughtfully provided my son, then about eleven years old, with a large portfolio of prints, to amuse him while the elders were engaged in what he thought would not be likely to entertain a little boy. But before ten minutes had passed, the boy had forgotten the portfolio, and leaning on one arm, sat with eyes fixed on Mr. Clowes, by whom his whole attention was engrossed throughout the evening. Such was this good man's influence, even over children.

A lady then brought forward some drawings and pieces of poetry which she had been requested to show him.

'Oh!' said he, after looking at some of them, 'I am delighted: may I keep them?'

'No, sir, Miss —— wished you to have them for a few days to look at.'

'Ah! naughty Miss ——! I want to eat them and drink them.'

'That's exactly what we want to do with you, sir,' said I. 'We want to eat you and drink you.'

He shook his head, and with a smile answered, 'I am afraid I should choke you.'

His favourite enquiry of children was, 'Which do you like best—to love, or to be loved?' The answer, he said, always gave him an insight into the character of the child, by showing whether selfishness prevailed or not. Though he seemed to live in the spiritual world, it was always in connection with present duty. He never neglected the subject before him, nor put off to the future, either the duties or enjoyments of the present.

Even when past eighty, his mind seemed capable of grasping the most abstruse questions; yet the bent of it ever was to extract practical instruction from every occurrence, even the most commonplace, and he always led

to the contemplation of that Great and Holy BEING, in whose effulgent love and wisdom the man, John Clowes, was entirely forgotten.

His faithful servant Charles was frequently alluded to, for the purpose of conveying instruction. He would say, with his peculiar fervour, 'Oh! that I could serve my Master with the devotion and fidelity this faithful creature shows to me.'

He observed one evening, 'Every pious Christian should express his thanksgiving to God for all the good he had willed, thought, or done during the day, as well as for all he had enjoyed or suffered; for,' he added, 'our sufferings are often the most effectual means of procuring us real good.'

He declared that his removal from Manchester was one of the greatest trials he had ever been called on to bear. It was as if all his happiness had been swept away from him; but he recollected that if there was no Cross, there could be no Crown: and as he became submissive to the directions of the Divine Providence, he found his happiness restored, and he was enabled still to maintain a religious intercourse with his congregation.

'The generality,' he used to observe, 'dread the cross, but without the cross we cannot be purified. The angels see the Crown instead of the cross.'

'He who lives and suffers here, obtains by that suffering, an immeasurable advantage over those who die in infancy. *To whom much is forgiven, the same loveth much.*'

'*Count it all joy when ye fall into temptation. As is the cross, such will be the crown. The opposition is always according to the strength to resist. A strong city may endure a long siege; a town without walls is reduced at once.*'

One of the summers, during his residence at Warwick,

was so excessively wet, as to excite serious apprehensions for the safety of the harvest. Prayers having been offered in the church for a return of dry weather, he was asked what he thought of praying for temporal benefits. He said, 'It is of use to keep alive a sense of dependence in those who will look no higher. The Almighty, without solicitation, sends to everyone as much blessing, temporal and spiritual, as he can bear; but the use of prayer is to humble and soften the mind of the suppliant, and, in that way, make it capable of taking advantage of the Divine blessings.'

On the same subject he had before observed, 'We must distinguish between the spirit of prayer, and the act of prayer. Sometimes in the act of prayer we shall not find peace and comfort; but the act is necessary to give force to the spirit of prayer, which will languish unless it be brought out into act. A thing may do us much good, and we may not be sensible of it at the time: the benefit may come hereafter.'

Just before one of my visits, a gentleman who had arrived on the same errand, enquired whom he was likely to meet. Mr. Clowes, after mentioning several names, said, 'You will also see Mr. Harrison, a quaker.' 'A quaker! and does he continue in that Society?' 'Yes, and I love him for it.'

'But,' said he to me, with a smile, 'you must learn to dance. You know the Psalmist says, *Let them praise His Name in the dance!* You must not, however, be satisfied with moving your bodily legs and feet properly; you must get the natural man, represented by the legs and feet, into order; and then you will be an excellent dancer, and refer that healthy amusement, like every other blessing, to the Supreme Good'—casting a reverential look upwards as he uttered the last words.

When I visited him in the autumn of 1825, he put



into my hands a poem by the then late Rev. Edward Hornby. On taking it, I said, 'The author died lately, did he not?'—'No—*he is ALIVE!*'

How truly those words apply to himself, none who knew him can doubt. Never can I forget his last embrace and farewell words,—'*We shall meet again.*'

## CHAPTER XVI.

## LAST YEARS AND DEATH.

FOR several years old age had been laying waste the bodily vigour of the venerable Rector; but he suffered each year from more violent attacks than the gradual decay of nature. In the summer of 1827 and again in 1828, he had alarming seizures of an apoplectic kind from which his physician never expected him to recover; yet his placid temper and regular habits of life helped again and again to restore him to comparative health. Though he found 'the excitement of letter-writing' too much for him, his mind was still clear and vigorous enough to be occupied in a new translation of the Psalms, with expository notes, and extracts from Swedenborg's writings. In December 1828, he was found one morning lying insensible on his library floor, but was again restored to consciousness; when he said in a cheerful voice, 'All is clear and well above, in the mind; but it looks down into the lower principles, the body, and sees something not right there. I don't see distinctly, and yet I see you all; but all is right and clear in the mind.' This he repeated with a smile, and an animated expression. To the surprise of his physician and friends, he again recovered the use of his pen, though he availed himself of that of his dear friend and companion, Mrs. Uppleby, for much of his correspondence. He continued

his lively interest in the monthly meetings already mentioned, and was affectingly grateful for the copies regularly sent him of the proceedings. He was glad to hear of his 'well-remembered friend Mr. A. Clissold, travelling in the same road with other pious members of that family towards the Heavenly Jerusalem.'

He looked forward to the approaching Warwick Meeting in July 1829, with all his former interest, regarding it 'as the great and important circumstance of his life, and which still endeared temporal existence to him.' Increasing debility, a figure more bent, steps more tottering, and recollection of daily occurrences impaired, foretold the coming change; 'but,' writes his friend and attendant, 'the immortal spirit still keeps possession of the memory of better things; still rouses its feeble partner occasionally to exertion and reflection, and on his favourite subjects, particularly as relates to conclusions and maxims of practical wisdom, Mr. Clowes's views are as clear, and his inferences as distinct and minute on what he reads, as I ever knew them. The things of this world,' continues the letter before me, 'are fast losing their interest with him; indeed, I think, he wishes it should be so, though his affections preserve their tenacity; because both from feeling and conviction he experiences their existence to be independent of time and space, and as immortal as his own blessed spirit.'<sup>1</sup> This was written on the 30th of March, 1829. On the 17th of April he wrote with his own hand—<sup>2</sup>

*To George Harrison, Esq.*

'My very dear Sir,—Oh that I was able to *express* the gratitude I *feel* for your valuable and instructive letter of yesterday! But alas! my crippled fingers are

<sup>1</sup> Mrs. Uppleby to G. Harrison, Esq.    <sup>2</sup> Inserted by the Editor.

still unequal to the task. My excellent friend, too, who has of late been accustomed to tell you all the pleasure and profit which I derive from your delightful communications, is now at a distance, and I have no pen but my own *lame* one to inform you of the joy I derive from your pen. It will, however, give you pleasure to hear that others, as well as myself, are gainers by your correspondence, and that your labour has not been limited to a single individual. For in the evening of yesterday, when my tea-table was surrounded by a large party of young ladies, I took the liberty of reading your despatch, and had the happiness of witnessing the joy which it was calculated to produce in every well-disposed mind. May I hope, then, that you will still continue your valuable labour?

‘With best love to dear Mrs. Harrison and the rest of your dear party, I remain, my very dear Sir (with sentiments of gratitude which my *heart* speaks, but which my *hand* cannot express),

‘Your’s ever,  
‘J. CLOWES.’

A few weeks later the writer had another apoplectic fit, but again recovered ‘so as to be not only able to follow his favourite occupations, but to admit of his regularly driving out every day.’ In June he wrote, with his own hand, anticipating the delightful meeting to be held at Warwick next month; at which he was enabled to be present, for the last time.

He was now totally deaf, but still enjoyed the society of his friends, including some young ladies who acted as his amanuenses in his work on the Psalms. The Reports of our monthly Discussions continued to animate and delight him, and in spite of his inability to hear, he could still enjoy sharing that delight with others.

An instance of this is thus described by Mrs. Uppleby:—  
‘Yesterday evening (December 20), our three young friends, as usual, joined me at tea; after which, at Mr. Clowes’s desire and in his presence, Miss M—— indulged us with reading aloud the whole of the instructive detail, while the good Rector watched the countenance of each of the auditors (being warned of the progress from one subject to another as the reader proceeded), and drank in with his eyes the animated expression of each countenance, and the mutual exchange of harmonious feeling and correspondent intelligence that beamed in every face.’

The same morning ‘he and one of his young friends had been hard at work on the 119th Psalm.’

The following spring (1830) brought another attack of epilepsy, but the aged frame again rallied, and Mr. Clowes was enabled once more to take an active interest in the coming Warwick Meeting. When the time arrived, he was too infirm to be personally present, but he addressed a letter to the Meeting, containing the following amongst other observations:—

‘Though personally absent, my affections and thoughts are with you; while my earnest supplications are offered up at the footstool of Divine Mercy and Providence, that both now, and, as I trust, in future, and through successive generations, the principles at first laid down, and since cherished by every individual forming that assembly, originally denominated *The Hawkstone Meeting*, may be ever kept in view, as those on which alone the New Church could be first founded, and by which only it can increase and flourish. Need I say these principles are,

‘1st. That THE LORD JESUS CHRIST in the HUMANITY which He assumed and glorified, is the ONLY GOD and LORD, and JEHOVAH from eternity; and

‘2ndly. That love towards HIM, and charity towards the neighbour, are the constituent principles of the doctrines of the New Church, both as to opinion and life; and which principles are most eminently to be held in view throughout every discussion and proceeding, as the essential spirit in which, and by which, all matters relative to its government, views, and interests are to be conducted.’

The subject for consideration was THE CROSS. At the close of the Report is an acknowledgment of the ‘debt of gratitude the Meeting owe to their beloved friend and pastor, the Reverend John Clowes. To him they owe the institution of these assemblies, which for so many years he has both enlightened by his instruction, and enlivened with his kind and affectionate spirit. . . . How better can they show their gratitude, and in what way more acceptable to him, than by offering up their united prayer to the ONE LORD GOD and SAVIOUR JESUS CHRIST, whose minister he has been, that, if it be in accordance with His will, they may be permitted to continue these delightful and instructive meetings, and to transmit them to their children’s children, as an inheritance, amongst the best and noblest they can give them for effectually promoting the prosperity of the LORD’s New Church in others, as well as in themselves. For in these meetings they have been blessed both with the light of His truth and the life of His love; here they have learnt, practically it is to be hoped, to *deny themselves and to take up their cross daily*; here they have been mutually strengthened in their good resolutions, assured that when their natural evils, which are opposed to the Kingdom of Heaven, and to THE LORD of Heaven, are successfully controlled and conquered, they may hope to enter upon a heavenly sabbath, and that in them the Scripture may be fulfilled, *the bodies shall not remain on the cross upon*

*the Sabbath day.* To the LORD of that Sabbath they desire to offer up all their praises, and to say, *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. AMEN.'*

Another year opened in this world upon the aged pilgrim. He was no longer able to wield his marvellous pen; at one time he lost all desire for reading, being engaged, as he said, in perusing a book *within*—the events of his life, which were brought before his mind in so clear and striking a manner, that he found it impossible to turn his thoughts to any other subject; subsequently he found difficulty in the utterance of his thoughts; then his intellectual powers seemed scarcely to act at all: yet he was preserved in perfect consciousness and heavenly serenity.

Nearly at the close, Dr. Jebb, Bishop of Limerick, sent his chaplain, Mr. Forster, from Leamington to Warwick, with his blessing and to ask one from the dying saint. The chaplain having communicated his message, knelt by the bedside, and placing Mr. Clowes's hand on his own head, had the request granted for both the bishop and himself. It was an affecting scene.

At last he ceased to notice those around him, and at midnight on Saturday, or at the beginning of Sunday May 29, 1831, his purified spirit quitted its earthly abode, leaving, as an eye-witness relates, 'its beatified impress on the deserted clay! sweetly serene, and innocent as early infancy is the matchless countenance!' A fulfilment of his own prayer, written many years before, on his birthday:—

What have I learned, O Lord, since from the womb,  
A little child I first began to move?  
'Tis this,—to pray I may again become  
Thy little child in innocence and love.

The following Obituary Notice, written by one who knew the subject of it well, was inserted in the *Times* newspaper, June 4 :—

‘Died on the 29th ult., at Warwick, in his 88th year, the Reverend John Clowes, formerly Fellow of Trinity College, Cambridge, and Rector of St. John’s Church, Manchester, to which he was appointed upon its consecration, and which he continued to hold during the long period of sixty-two years. Having been incapacitated, during the latter period of his life, by some of the infirmities attendant upon old age, from the public performance of his professional duties, the powers of his mind, which continued clear and vigorous, were almost to the last devoted to the study and elucidation of the Holy Scriptures; and his affectionate and anxious thoughts were still peculiarly excited towards those who had constituted his own flock, to whom he had been an indefatigable and beloved pastor, and whom he hoped to recognise again hereafter. His affections, however, were ever alive towards all who came within the sphere of his usefulness; and it would have been difficult for anyone to resist the influence of that goodness which showed itself in all he did, or said, or looked, or to have been with him, even for a little while, without being impressed with a sense of the loveliness of Christian principle as it was exemplified in him. He was a scholar—an elegant and a sound one; but he felt that the highest triumph of human learning and wisdom, is when they are subservient to the establishment of those everlasting truths by which man lives for ever. In simplicity of heart, in unity of purpose, in the abandonment of every selfish consideration, in the unclouded and playful cheerfulness of a pure and benevolent mind, in the ornament of a meek and quiet spirit, in the beauty and happiness of genuine holiness, he truly adorned the



doctrine of God his Saviour in all things; and being tried by long suffering, he found that that in which he trusted was sufficient for him, in all circumstances, and unto the end. Those who did not know him, may believe this tribute to be the offspring of partial friendship and affection; but the many who did, will feel how inefficient must be the attempt rightly to commemorate his admirable and truly Christian excellences.'

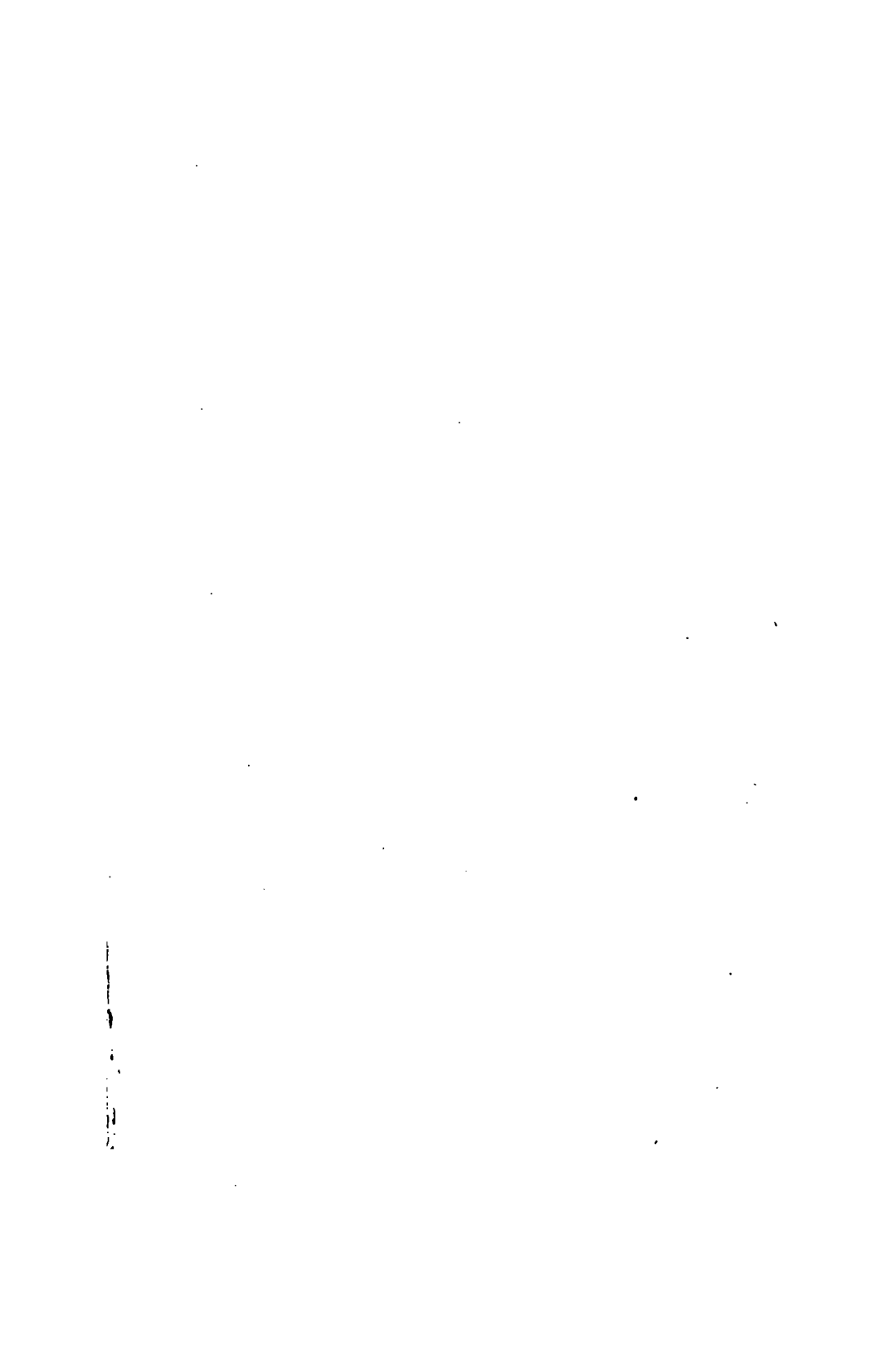
It is hardly necessary to add, that the funeral of such a man was made an occasion of testifying the respect in which he was held. His remains were interred in a vault in his own churchyard, and were followed by almost all the clergy of the neighbourhood, and a large multitude, including many persons far advanced in life, who had been brought up under his ministry and taught by him in his Sunday School. Many were tenderly affected at the remembrance of his goodness, and the faithful and fatherly counsel they had heard from lips that would speak to them no more.

A more lasting testimonial of respect was soon afterwards erected in the church, consisting of a marble monument, sculptured by Westmacott, and corresponding in design with that by Flaxman. They are conspicuous ornaments on either side of the east end of the church; Flaxman's tablet being erected over the Rector's pew, and Westmacott's over that of the Churchwardens. The latter bears the following inscription:—

SACRED TO THE MEMORY OF  
THE REVEREND JOHN CLOWES, M.A.,  
RECTOR OF THE PARISH CHURCH OF ST. JOHN'S  
(HIS FIRST AND ONLY CURE OF SOULS),  
DURING THE EXTRAORDINARY TERM  
OF SIXTY-TWO YEARS.  
HE WAS BORN 31ST OCT. 1743, AND DIED 29TH MAY 1831.

HE WAS A SAINT  
IN WHOM THE WORK OF RIGHTEOUSNESS WAS EXPRESSED  
'BY PURNESS, BY KNOWLEDGE, BY LONG-SUFFERING, BY KINDNESS,  
BY THE HOLY GHOST, BY LOVE UNFEIGNED.'  
AS A LEARNED SCHOLAR, A FINISHED GENTLEMAN, A LUMINOUS WRITER,  
AN IMPRESSIVE PREACHER, A VIGILANT PASTOR, A SPIRITUAL MORALIST,  
AND A PRACTICAL CHRISTIAN DIVINE,  
HE GAVE REAL EVIDENCE THAT 'GODLINESS HATH THE PROMISE OF  
THE LIFE THAT NOW IS, AND OF THAT WHICH IS TO COME.'  
HE PASSED THROUGH THIS EARTH IN JOY AND THANKSGIVING,  
EXPERIENCING, TO HIS GREAT BLESSEDNESS, EVEN TO THE END,  
THAT 'THE PATH OF THE JUST IS AS SHINING LIGHT, WHICH  
SHINETH MORE AND MORE UNTO THE PERFECT DAY.'

THE ABOVE MONUMENT WAS ERECTED  
AT THE EXPENSE OF HIS PARISHIONERS AND FRIENDS,  
TO TESTIFY THEIR LOVE OF THE MAN, AND TO RECORD IN THIS CHURCH  
THE FAITHFULNESS OF HIS MINISTRY.



## APPENDIX.

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At a recent visit to St. John's Church, I found, in the possession of the late parish clerk, several copies of a life-sized bust of the Rev. John Clowes, by 'John Isaac Hawkins, 1819.' This is the same date as that of the portrait by Allen, and Flaxman's tablet.

The church has had but two rectors during the long term of 105 years ! The present rector, the Rev. John Henn, has lately succeeded the Rev. W. Huntington, who was curate to Mr. Clowes after his retirement to Warwick, and succeeded him as Rector, in 1831. Mr. Henn has kindly favoured me with the following particulars, given him by Mr. Huntington's daughter, concerning the ancient coloured window in the church, representing the Saviour's entry into Jerusalem :—

'Mr. Clowes was most kind to a French refugee priest, who took shelter in England during the Revolution of '93. I have understood from papa that this priest stayed for months with Mr. Clowes, and that a sincere friendship was formed between them. When peace was restored, and the Roman Catholic priest was able to return to his charge in or near Rouen (I think it was *in* Rouen), he had to superintend the work of restoring his own church, which was a very old one. In the restoration there was a window which could be spared, representing the entry of Our Lord into Jerusalem, and the priest thought he could not testify his gratitude to Mr. Clowes better or more acceptably than by carefully sending him, as a present to his beloved church, this really old glass. I do not at all know its date : probably a connoisseur could accurately say. I believe it

was received with great rejoicing, and though it was not very well put in, it seems an interesting relic of the past, and a visible proof of "church union."

'The North window merely consists of the remainder of the figures; the old Rouen window being larger than those of St. John's.'

De Quincey speaks of the coloured windows in Clowes's library; but I am assured no such windows existed. May not the impression on De Quincey's mind, after a long interval, have arisen from the (probable) fact of the Rouen glass having been kept in the library from its arrival till its erection in the church?

Probably also the Pictures of the Crucifixion and other sacred subjects, now in St. John's Vestry, may have formed part of the 'grand emblazonries of the Christian which adorned the rich windows of the library.'

Mr. Clowes's house in St. John's Parade is now a Night Asylum.

### NOTES.

*Note to pages 68 and 71.*

Emerson says of Swedenborg, that 'his writings would be a sufficient library to a lonely and athletic student. Not every man can read them; but they will reward him who can. One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars.'

*Note to pages 111 and 217.*

Coleridge says: 'I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of diction, or in the mightiness of the truths contained in these articles. As a *Moralist*, Swedenborg is above all praise.'

*Note to pages 16 and 113.*

A member and minister in the Society of Friends was amongst the first to translate and publish the writings of Swedenborg. See *Memoir of William Cookworthy*, by his grandson, George Harrison.

The following is from the original letter of Hartley to Clowes, referring to the translation of the Treatise *De Cælo et Inferno* :—

'Mr. William Cookworthy of Plymouth began and carry'd on a considerable part of that Translation, and I finished the remainder . . . and formed his part into a similarity of language with my own. To which I added the Preface and Notes. Mr. Cookworthy was at the whole expence of the publication.'

*Spottiswoode & Co., Printers, New-street Square, London.*

APRIL 1874.

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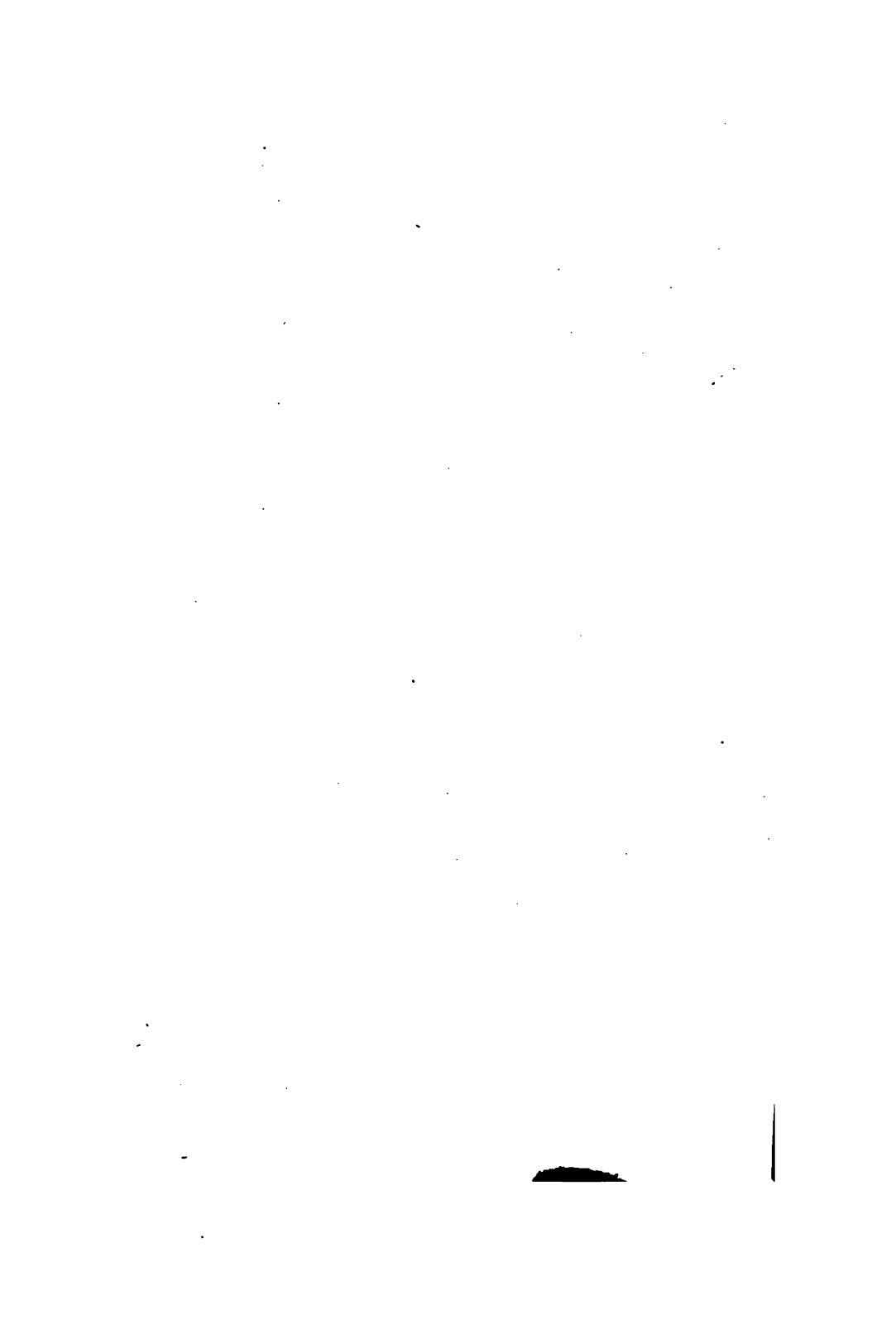
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the 1990s, the number of people in the world who are under 15 years of age has increased from 1.1 billion to 1.5 billion, and the number of people aged 65 and over has increased from 250 million to 350 million (United Nations 1999).

There are a number of reasons why the world population is ageing. One of the main reasons is that the number of people who are living longer is increasing. This is due to a number of factors, including improvements in medical care, better nutrition, and a decline in the number of people who are dying from infectious diseases. Another reason is that the number of people who are having children is decreasing. This is due to a number of factors, including a decline in the number of people who are having children at a young age, and a decline in the number of people who are having children at all.

The world population is ageing, and this is a trend that is likely to continue for many years to come. This is a challenge for the world, as it means that there will be a growing number of people who are aged 65 and over. This will have a number of implications for the world, including a need for more social security, and a need for more health care. It will also have a number of implications for the world's economy, as there will be a growing number of people who are no longer working.

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